# PARADOXES, PROBLEMES, ESSAYES, CHARACTERS,

Written

By Dr *DONNE*

*Dean of* PAULS:

To which is added a Book of

# EPIGRAMS:

Written in Latin by the ſame Author; tranſlated into Engliſh by

*J: MAINE*, D.D.

As alſo

## *Ignatius his Conclave*,

## A SATYR,

Tranſlated out of the Originall Copy written in Latin by the ſame *Author*; found lately amongſt his own Papers.

*De Jeſuitarum diſſidiis.*

Quos pugnare, Scholis, clamãt, hi, (diſcite Regna)
Non ſunt Unanimes, conveniuntq; nimis.

*London*, Printed by *T: N:* for *Humphrey Moſeley* at the *Prince's Armes* in St *Pauls* Churchyard, 1652.

BODLEIAN
D
13 JUL 1964
LIBRARY

# The Table.

## PARADOXES.

I.

A Defence of Womens Inconstancy. 1

II.

That Women ought to paint 7

III.

That by Discord Things increase. 10

IV.

That Good is more common then Evill 13

V.

That all things kill themselves 16

VI.

That it is possible to finde some vertue in some Women. 18

VII.

That Old men are more fantasticke then Young. 20

VIII.

That Nature is our worst Guide. 23

IX.

That only Cowards dare lye, 26

That

X.

*That a Wise Man is known by much laughing.* 29

XI.

*That the Gifts of the Body are better then those of the Minde.* 33

XII.

*That Virginity is a Vertue.* 81

## PROBLEMS.

I.

*WHy have Bastards the best Fortune.* 38

II.

*Why Puritans make long Sermons.* 41

III.

*Why did the Devil reserve Jesuites till these latter dayes.* 42

IV.

*Why is there more variety of Green then of other colours.* 43

V.

*Why doe young Lay-men so much study Divinity.* 44

VI.

*Why hath the common Opinion afforded Women soules.* 45

VII.
*Why are the Faireſt falſeſt.* 47
VIII.
*Why Venus-Star only doth caſt a ſhadow?* 49
IX.
*Why is Venus-ſtar multinominous, called both* Heſperus *&* Veſper? 52
X.
*Why are New Officers leaſt oppreſſing?* 54
XI.
*VVhy doth the Pox ſo much affect to undermine the Noſe?* 66
XII.
*VVhy die none for Love now?* 58
XIII.
*VVhy doe women delight much in Feathers?* 59
XIV.
*VVhy doth not Gold ſoyle the Fingers?* ib.
XV.
*VVhy doe Great men of all dependants, chooſe to preſerve their little Pimps?* 60
XVI.
*VVhy are Courtiers ſooner Atheiſts*

*theists, then men of other conditions?* 61

XVII.

*Why are Statesmen most incredulous?* 62

CHARACTERS.

*The Character of a Scot at the first sight.* 65

*The true Character of a Dunce.* 67

*An Essay of Valour,* 72

*A Sheaf of Miscellany Epigrams,* 88

*Ignatius his Conclave,* 107

Ben.

## Ben. Johnſon *to the Author.*

WHo can doubt, *Donne*, where I a *Poet* bee?
When I dare ſend my Epigrams to thee
That ſo alone canſt judge, ſo alone doſt make:
And in thy cenſures, evenly, doſt take
As free ſimplicitie, to diſavow,
As thou haſt beſt authority t' allow:
Read all I ſend: and, if I finde but one
Mark'd by thy hand, and with the better ſtone
My title's ſeal'd. Thoſe that for claps do write,
Let punies, porters, players praiſe delight,
And till they burſt, their backs, like aſſes load:
A man ſhould ſeek great glory, and not broad.

# PARADOXES.

## I.

### *A Defence of Womens Inconſtancy.*

THat Women are *Inconſtant*, I with any man confeſs, but that *Inconſtancy* is a bad quality, I againſt any man will maintain: For every thing as it is one better than another, ſo is it fuller of *change*; The *Heavens* themſelves continually turn, the *Stars* move, the *Moon* changeth; *Fire* whirleth, *Aire* flyeth, *Water* ebbs and flowes, the face of the *Earth* altereth her looks, *time* ſtaies not; the Colour that is moſt light,

will take moſt dyes: ſo in Men, they that have the moſt reaſon are the moſt unalterable in their deſignes, and the darkeſt or moſt ignorant, do ſeldomeſt change; therfore Women changing more than Men, have alſo more *Reaſon*. They cannot be immutable like ſtocks, like ſtones, like the Earths dull Center; Gold that lyeth ſtill, ruſteth; Water, corrupteth; Aire that moveth not, poyſoneth; then why ſhould that which is the perfection of other things, be imputed to Women as greateſt imperfection? Becauſe thereby they deceive Men. Are not your wits pleaſed with thoſe jeſts, which cozen your expectation? You can cal it pleaſure to be beguil'd in troubles, and in the moſt excellent toy in the world, you call it Treachery: I would you had your *Miſtreſſes* ſo conſtant, that they would never change, no not ſo much as their *ſmocks*, then ſhould you ſee what fluttiſh vertue, *Conſtancy* were. *Inconſtancy* is a moſt commendable

ble and cleanly quality, and Women in this quality are far more abſolute than the Heavens, than the Stars, Moon, or any thing beneath it; for long obſervation hath pickt certainty out of their mutability. The Learned are ſo well acquainted with the Stars, Signes and Planets, that they make them but Characters, to read the meaning of the Heaven in his own forehead. Every ſimple fellow can beſpeak the change of the *Moon* a great while beforehand: but I would fain have the learneſt man ſo skilfull, as to tell when the ſimpleſt Woman meaneth to vary. Learning affords no rules to know; much leſs knowledge to rule the minde of a Woman. For as *Philoſophy* teacheth us, that *Light things do always tend upwards*, and *heavy things decline downward*; Experience teacheth us otherwiſe, that the diſpoſition of a *Light* Woman, is to fall down, the nature of women being contrary to all Art and Nature. Women

are like *Flies*, which feed among us at our Table, or *Fleas* ſucking our very blood, who leave not our moſt retired places free from their familiarity, yet for all their fellowſhip will they never be tamed nor commanded by us. Women are like the *Sun*, which is violently carried one way, yet hath a proper courſe contrary: ſo though they, by the maſtery of ſome over-ruling churliſh huſbands, are forced to his Byas, yet have they a motion of their own, which their husbands never know of: It is the nature of nice and faſtidious mindes to know things only to be wary of them: Women by their ſlye *changeableneſs*, and pleaſing doubleneſs, prevent even the miſlike of thoſe, for they can never be ſo well known, but that there is ſtill more unknown. Every woman is a *Science*; for he that plods upon a woman all his life long, ſhall at length finde himſelf ſhort of the knowledge of her: they are born to take down the pride of

of wit, and ambition of wiſdom, making *fools* wiſe in the adventuring to win them, *wiſemen* fools in conceit of loſing their labours; witty men ſtark mad, being confounded with their uncertainties. *Philoſophers* write againſt them for ſpight, not deſert, that having attained to ſome knowledge in all other things, in them only they know nothing, but are meerly ignorant: *Active* and *Experienced* men rail againſt them, becauſe they love in their liveleſs and decrepit age, when all goodneſs leaves them. Theſe envious *Libellers* ballad againſt them, becauſe having nothing in themſelvs able to deſerve their love, they maliciouſly diſcommend all they cannot obtain, thinking to make men believe they know much, becauſe they are able to diſpraiſe much, and rage againſt *Inconſtancy*, when they were never admitted into ſo much favour as to be forſaken. In mine opinion ſuch men are happie that women are *Inconſtant*, for ſo may they chance

to be beloved of ſome excellent woman when it comes to their turn, out of their *Inconſtancy* and mutability, though not out of their own deſert. And what reaſon is there to clog any woman with one man, be he never ſo ſingular? Women had rather, and it is far better and more Judicial to enjoy all the vertues in ſeveral men, than but ſome of them in one, for otherwiſe they loſe their taſte, like divers ſorts of meat minced together in one diſh: and to have all excellencies in one man (if it were poſſible) is *Confuſion* and *Diverſity*. Now who can deny, but ſuch as are obſtinately bent to undervalue their worth, are thoſe that have not ſoul enough to comprehend their excellency, women being the moſt excellent Creatures, in that man is able to ſubject all things elſe, and to grow wiſe in every thing, but ſtill perſiſts a fool in woman? The greateſt *Scholler*, if he once take a wife, is found ſo unlearned, that he

must

must begin his *Horn-book*, and all is by *Inconſtancy*. To conclude therefore; this name of *Inconſtancy*, which hath ſo much been poyſoned with ſlanders, ought to be changed into *variety*, for the which the world is ſo delightfull, *and a woman for that the moſt delightfull thing in this world.*

## II.

### *That Women ought to Paint.*

FOulneſs is *Lothſome*: can that be ſo which helps it? who forbids his beloved to gird in her waſte? to mend by ſhooing her uneven lameneſs? to burniſh her teeth? or to perfume her breath? yet that the *Face* be more preciſely regarded, it concerns more: For as open confeſſing ſinners are always puniſhed, but the wary and concealing offenders without witneſs, do it alſo without puniſhment; ſo the ſecret parts

needs the leſs reſpect; but of the *Face*, diſcovered to all Examinations and ſurveys, there is not too nice a Jealouſie. Nor doth it only draw the buſie Eyes, but it is ſubject to the divineſt touch of all, to *kiſſing*, the ſtrange and myſtical union of ſouls. If ſhe ſhould proſtitute her ſelf to a more unworthy man than thy ſelf, how earneſtly and juſtly wouldſt thou exclaim? that for want of this eaſier and ready way of repairing, tobetray her body to ruine and deformity (the tyrannous *Raviſhers*, and ſodain *Deflowrers* of all women) what a hainous adultery is it? What thou loveſt in her *face* is *colour*, and *painting* gives that, but thou hateſt it, not becauſe it is, but becauſe thou knoweſt it. Fool, whom ignorance makes happy, the Stars, the Sun, the Skye whom thou admireſt, alas, have no *colour*, but are fair, becauſe they ſeem to be coloured: If this ſeeming will not ſatisfie thee in her, thou haſt good aſſurance of her

her *colour*, when thou ſeeſt her lay it on. If her *face* be *painted* on a Board or Wall, thou wilt love it, and the Board, and the Wall: Canſt thou loath it then when it ſpeaks, ſmiles, and kiſſes, becauſe it is *painted?* Are we not more delighted with ſeeing Birds, Fruits, and Beaſts *painted* then we are with Naturals? And do we not with pleaſure behold the *painted* ſhape of Monſters and Devils, whom true, we durſt not regard? We repair the ruines of our houſes, but firſt cold tempeſts warns us of it, and bites us through it; we mend the wrack and ſtains of our apparel, but firſt our eyes, and other bodies are offended; but by this providence of Women, this is prevented. If in *Kiſſing* or *breathing* upon her, the *painting* fall off, thou art angry, wilt thou be ſo, if it ſtick on? Thou didſt love her, if thou beginneſt to hate her, then 'tis becauſe ſhe is not *painted*. If thou wilt ſay now, thou didſt hate her before, thou

didst hate her and love her together, be constant in something, and love her who shews her great *love* to thee, in taking this pains to seem *lovely* to thee.

## III.

*That by Discord things increase.*

*Nullos esse Deos, inane Cœlum*
*Affirmat Cœlius, probatq;*
*quod se*
*Factum vidit, dum negat hæc,*
*beatum.*

SO I assevere this the more boldly, because while I maintain it, and feel the *Contrary repugnancies* and *adverse fightings* of the *Elements* in my Body, my Body increaseth; and whilst I differ from common opinions by this *Discord*, the number of my *Paradoxes* increaseth. All the rich benefits we can frame to our selves in *Concord*, is but an Even con-

conſervation of things; in which *Evenneſs* we can expect no *change*, no *motion*; therefore no *increaſe* or *augmentation*, which is a *member* of *motion*. And if this *unity* and *peace* can give *increaſe* to things, how mightily is *diſcord* and *war* to that purpoſe, which are indeed the only ordinary *Parents* of *Peace*. *Diſcord* is never ſo barren that it affords no fruit; for the *fall* of one *eſtate* is at the worſt the *increaſer* of another, becauſe it is as impoſſible to finde a *diſcommodity* without *advantage*, as to finde *Corruption* without *Generation*: But it is the *Nature* and *Office* of *Concord* to *preſerve* onely, which property when it leaves, it differs from it ſelf, which is the greateſt *diſcord* of all. All *Victories* and *Empyries* gained by *war*, and all *Judiciall* decidings of doubts in *peace*, I do claim children of *Diſcord*. And who can deny but *Controverſies* in *Religion* are grown greater by *Diſcord*; and not the *Controverſie*, but *Religion*

it

it ſelf: For in a *troubled miſery* men are always more *Religious* then in a *ſecure peace*. The number of *good* men, the only charitable nouriſhers of *Concord*, we ſee is thin, and daily melts and wains; but of *bad diſcording* it is infinite, and growes hourly. We are aſcertained of all *Diſputable* doubts, only by *arguing* and differing in *Opinion*, and if formal *diſputation* (which is but a painted, counterfeit, and diſſembled *diſcord*) can work us this benefit, what ſhall not a full and main *diſcord* accompliſh? Truely me thinks I owe a *devotion*, yea a *ſacrifice* to *diſcord*, for caſting that *Ball* upon *Ida*, and for all that buſineſs of *Troy*, whom ruin'd I admire more then *Babylon*, *Rome*, or *Quinzay*, removed *Corners*, not only fulfilled with her *fame*, but with *Cities* and *Thrones* planted by her *Fugitives*. Laſtly, between *Cowardice* and *deſpair*, *Valour* is gendred; and ſo the *Diſcord* of *Extreams* begets all vertues, but of the

the *like things* there is no iſſue without a miracle:

*Vxor peſſima, peſſimus maritus*
*Miror tam malè convenire.*

He wonders that between two ſo *like*, there could be any *diſcord*, yet perchance for all this *diſcord* there was ne're the leſs *increaſe*.

## IV.

### *That Good is more common then Evil.*

I Have not been ſo pittifully tired with any *vanity*, as with ſilly *Old Mens* exclaiming againſt theſe times, and extolling their own: Alas! they betray themſelves, for if the *times* be *changed*, their manners have changed them. But their ſenſes are to *pleaſures*, as *ſick mens* taſtes are to *Liquors*; for indeed no new thing is done in the world, all things are what, and as they were, and *Good* is as ever it was, more plenteous, and muſt of neceſſity be

be *more common then Evil*, becauſe it hath this for nature and perfection to be common. It makes *Love* to all *Natures*, all, all affect it. So that in the worlds early Infancy, there was a time when nothing was evil, but if this world ſhall ſuffer dotage in the extreameſt crookedneſs thereof, there ſhall be no time when nothing ſhall be good. It dares appear and ſpread, and gliſter in the world, but evil buries it ſelf in night and darkneſs, and is chaſtiſed and ſuppreſſed when good is cheriſhed and rewarded. And as *Imbroiderers*, *Lapidaries*, and other *Artiſans*, can by all things adorn their works; for by adding better things, the better they ſhew in Luſtre and in eminency; ſo good doth not only proſtrate her amiableneſs to all, but refuſes no end, no not of her utter contrary evil, that ſhe may be the more common to us. For evil manners are parents of good Laws; and in every evil there is an excellency, which (in common

ſpeech)

ſpeech) we call good. For the faſhions of habits, for our moving in geſtures, for phraſes in our ſpeech, we ſay they were good as long as they were uſed, that is as long as they were common; and we eat, we walk, only when it is, or ſeems good to do ſo. All *fair*, all *profitable*, all *vertuous*, is, *good*, and theſe three things I think imbrace all things, but their utter contraries; of which alſo *fair* may be *rich* and *vertuous*; *poor* may be *vertuous* and *fair*; *vitious* may be *fair* and *rich*; ſo that *good* hath this good means to be *common*, that ſome ſubjects ſhe can poſſeſs intirely; and in ſubjects poyſoned with evil, ſhe can humbly ſtoop to accompany the evil. And of indifferent things many things are become perfectly good by being common, as *cuſtoms* by uſe are made binding Laws. But I remember nothing that is therefore ill, becauſe it is common, but women, of whom alſo; They that are moſt common, are the beſt

of

of that Occupation they profeſs.

## V.

*That all things kill themſelves.*

TO affect, yea to effect their own death all living things are importuned, not by Nature only which perfects them, but by Art and Education, which perfects her. Plants quickened and inhabited by the moſt unworthy ſoul, which therefore neither will nor work, affect an end, a perfection, a death; this they ſpend their ſpirits to attain, this attained, they languiſh and wither. And by how much more they are by mans Induſtry warmed, cheriſhed and pampered; ſo much the more early they climb to this perfection, this death. And if amongſt men not to defend be to kill, what a hei-

nous

nous ſelf-murther is it, not to defend it ſelf. This defence becauſe Beaſts neglect, they kill themſelves, becauſe they exceed us in number, ſtrength, and a lawleſs liberty: yea, of Horſes and other beaſts, they that inherit moſt courage by being bred of gallanteſt parents, and by Artificial nurſing are bettered, will run to their own deaths, neither ſollicited by ſpurs which they need not, nor by honour which they apprehend not. If then the valiant kill himſelf, who can excuſe the Coward? Or how ſhall man be free from this, ſince the firſt man taught us this, except we cannot kill our ſelves, becauſe he kill'd us all. Yet leaſt ſomething ſhould repair this common ruine, we daily kill our bodies with ſurfeits, and our minds with anguiſhes. Of our powers, remembring kils our memory: Of affections, Luſting our luſt; Of vertues, Giving kils liberality. And if theſe kil themſelves, they do it in their beſt and ſupream perfection: for after perfection

fection immediately follows excess, which changeth the natures and the names, and makes them not the same things. If then the best things kill themselves soonest, (for no affection endures, and all things labour to this perfection) all travel to their own death, yea the frame of the whole world, if it were possible for God to be idle, yet because it began, must die. Then in this idleness imagined in God, what could kill the world but itself, since out of it, nothing is?

## VI.

*That it is possible to finde some vertue in some Women.*

I Am not of that seard Impudence that I dare defend *Women*, or pronounce them good; yet we see Physitians allow some vertue in every poyson. Alas! why should we except *Women*? since certainly they are good for Physick

Physick at least, so as some wine is good for a feaver. And though they be the Occasioners of many sins, they are also the Punishers and Revengers of the same sins. For I have seldom seen one which consumes his substance and body upon them, escape diseases, or beggery, and this is their Justice. And if *suum cuique dare*, be the fulfilling of all *Civil Justice*, they are most just; for they deny that which is theirs to no man, *Tanquam non liceat nulla pudica negat.* And who may doubt of great wisdome in them, that doth but observe with how much labour and cunning our *Justicers* and other *dispensers* of the *Laws* studie to imbrace them: and how zealously our *Preachers* dehort men from them, only by urging their *subtilties* and *policies*, and *wisdom*, which are in them? Or who can deny them a good measure of *Fortitude*, if he consider how valiant men they have overthrown, and being themselvs overthrown, how

how much and how patiently they *bear*? And though they be moſt *intemperate*, I care not, for I undertook to furniſh them with *ſome vertue*, not with *all*. *Neceſſity*, which makes even bad things good, prevails alſo for them, for we muſt ſay of them, as of ſome ſharp pinching *Laws*; If men were free from *infirmities*, they were needleſs. Theſe or none muſt ſerve for *reaſons*, and it is my great happineſs that *Examples* prove not *Rules*, for to confirm this *Opinion*, the World yeilds not *one Example*.

## VII.

### *That Old men are more Fantaſtick then Young.*

WHo reads this *Paradox* but thinks me more *fantaſtick* now, than I was yeſterday, when I did not think thus: And if one day make this ſenſible change in men, what will the burthen of many years? To be *fantaſtick*

*taſtick* in *young men* is *conceitfull diſtemperature*, and a *witty madneſs*; but in *old men*, whoſe ſenſes are withered, it becomes *naturall*, therfore more full and perfect. For as when we *ſleep* our *fancy* is moſt ſtrong; ſo it is in *age*, which is a *ſlumber* of the *deep ſleep of death*. They tax us of *Inconſtancy*, which in themſelves *young* they allowed; ſo that reproving that which they did approve, their *Inconſtancy* exceedeth ours, becauſe they have changed *once more* then we. Yea, they are more idlely buſied in *conceited apparel* than we; for we, when we are *melancholy*, wear *black*; when *luſty*, *green*; when *forſaken*, *tawny*; pleaſing our own *inward* affections, leaving them to others indifferent; but they preſcribe *laws*, and conſtrain the *Noble*, the *Scholler*, the *Merchant*, and all *Eſtates* to a certain *habit*. The *old men* of our time have changed with patience their own *bodies*, much of their *laws*, much of their *languages*; yea their *Religion*, yet they accuſe

us

us. To be *Amorous* is proper and *natural* in a *young man*, but in an *old man* most *fantastick*. And that *rifling humour* of *Jealousie*, which seeks and would not finde, which requires and repents his knowledg, is in them most common, yet most *fantastike*. Yea, that which falls never in *young men*, is in them most *fantastike* and naturall, that is, Covetousnesse; even at their journeys end to make great provision. Is any habit of young men so *fantastike*, as in the hottest seasons to be *double-gowned* or *hooded* like our *Elders*? Or seemes it so ridiculous to weare long haire, as to weare none. Truely, as among the *Philosophers*, the *Skeptike*, which doubts all, was more conscientious, then either the *Dogmatick* which *affirmes*, or *Academike* which *denies all*; so are these uncertain *Elders*, which both cals them *fantastick* which follow others inventions, and them also which are led by their own humorous suggestion, more fantastick then other.

That

## VIII.

### *That Nature is our worſt Guid.*

SHall ſhe be guide to all Creatures, which is her ſelf one? Or if ſhe alſo have a guide, ſhall any Creature have a better guide then we? The affections of luſt and anger, yea even to err is natural, ſhall we follow theſe? Can ſhe be a good guide to us, which hath corrupted not us only but her ſelf? was not the firſt *Man*, by the deſire of knowledge, corrupted even in the whiteſt integrity of *Nature*? And did not *Nature*, (if *Nature* did any thing) infuſe into him this deſire of knowledge, and ſo this corruption in him, into us? If by *Nature* we ſhall underſtand our *eſſence*, our *definition or reaſon*, *nobleneſs*, then this being alike common to all (the *Idiot* and the *Wizard* being equally *reaſonable*) why ſhould not all men having equally all one *nature*, follow one courſe? Or if we ſhall underſtand our inclinations;

ons: alas! how unable a guide is that which follows the temperature of our ſlimie bodies? for we cannot ſay that we derive our inclinations, our minds, or ſouls from our Parents by any way: to ſay that it is all from all, is error in reaſon, for then with the firſt nothing remains, or is a part from all, is error in experience, for then this part equally imparted to many children, would like Gavel-kind lands, in few generations become nothing: or to ſay it by communication, is error in *Divinity*, for to communicate the *ability* of communicating *whole eſſence* with any but God, is utter *blaſphemy*. And if thou hit thy *Fathers nature* and *inclination*, he alſo had his *Fathers*, and ſo climbing up, all comes of one man, and have one *nature*, all ſhall imbrace one courſe; but that cannot be, therefore our *complexions* and whole *bodies*, we inherit from *Parents*; our *inclinations* and minds follow that: For our minde is heavy in our *bodies afflictions*,

*afflictions*, and rejoyceth in our *bodies pleasure*: how then shall this *nature* governe us that is governed by the worst part of us? *Nature though oft chased away, it will return*; 'tis true, but those *good motions* and *inspirations* which be our guides must be *wooed, courted*, and *welcomed*, or else they abandon us. And that old *Axiome, nihil invita, &c.* must not be said thou *shalt*, but thou *wilt* doe nothing against *Nature*; so *unwilling* he notes us to curbe our *naturall appetites*. Wee call our *bastards* alwayes our *naturall issue* and we define a *Foole* by nothing so ordinary, as by the name of *naturall*. And that poore knowledg whereby we conceive what *rain* is, what *wind*, what *thunder*, we call *Metaphysicke, supernaturall*; such *small* things, such *no* things do we allow to our pliant *Natures* apprehension. Lastly, by following her we lose the pleasant, and lawfull commodities of this life, for we shall drinke water and eate rootes, and those not

ſweet and delicate, as now by Mans *art* and *induſtry* they are made: we ſhall loſe all the neceſſities of *ſocieties*, *lawes*, *arts*, and *ſciences*, which are all the workemanſhip of *Man*: yea we ſhall lack the laſt *beſt refuge* of miſery, *death*, becauſe *no death is naturall*: for if yee will not dare to call all *death violent* (though I ſee not why *ſickneſſes* be not *violences*) yet *cauſes* of all *deaths* proceed of the *defect* of that which *nature* made perfect, and would preſerve; and therefore all againſt nature.

## IX.

### *That only Cowards dare die.*

*Extreames* are equally removed from the *meane*; ſo that headlong *deſperateneſſe* aſmuch offends true *valour*, as backward *Cowardice*: of which ſort I reckon juſtly all *un-inforced deaths*. When will your *valiant* man die of neceſſity? ſo *Cowards* ſuffer what cannot be avoided: and to run

run into *death unimportun'd*. is to run into the firſt condemned de ſperateneſs. Will he die when he is *rich* and *happie*? then by living he may do more good: and in *afflictions* and *miſeries*, *death* is the choſen refuge of *Cowards*.

*Fortiter ille facit qui miſer eſſe poteſt.*

But it is taught and practiſed among our *Gallants*, that rather than our reputations ſuffer any *maim*, or we any *miſery*, we ſhall offer our *breaſts* to the *Cannons* mouth, yea to our *ſwords* points: And this ſeems a very *brave* and a very *climbing* (which is a *Cowardly*, earthly, and indeed a very *groveling*) *ſpirit*. VVhy do they *chain* theſe ſlaves to the *Gallies*, but that they thruſt their *deaths*, and would at every looſe leap into the *Sea*? VVhy do they take weapons from *condemned* men, but to barr them of that eaſe which *Cowards* affect, *a ſpeedy death*. Truely this *life* is a *tempeſt*, and a *warfare*, and he which *dares die*, to eſcape the *anguiſh* of

it, seems to me, but so *valiant*, as he which dares *hang* himself, least he be *prest* to the *wars*. I have seen one in that extremity of *Melancholy*, which was then become *madness*, to make his own *breath* an *Instrument* to stay his breath, and labour to choak himself, but alas! he was *mad*. And we knew another that languished under the *oppression* of a poor *disgrace*, so much, that he took more *paine* to *die*, then would have served to have nourished *life* and *spirit* enough to have out-liv'd his *disgrace*. What *Fool* will call this *Cowardlyness*, *Valour*? or this *Baseness*, *Humility*? And lastly, of these men which die the *Allegoricall death* of entring into *Religion*, how few are found fit for any shew of *valiancy*? but onely a *soft* and *supple metal*, made only for *Cowardly* solitarines.

That

## X.

### *That a Wise Man is known by much Laughing.*

*Ridi, si sapis, ô puella ride*; If thou beest *wise*, *laugh*: for since the *powers* of *discourse*, *reason*, and *laughter*, be equally *proper* unto Man only, why shall not he be only most *wise*, which hath most use of *laughing*, as well as he which hath most of *reasoning* and *discoursing*? I always did, and shall understand that *Adage*;

*Per risum multum possis cognoscere stultum*,

That by much *laughing* thou maist know there is a *fool*, not, that the *laughers* are *fools*, but that among them there is some *fool*, at whom *wise men* laugh: which moved *Erasmus* to put this as his first *Argument* in the mouth of his *Folly*, that *she made Beholders laugh*: for *fools* are the most laughed at, and laugh the least themselves of any. And

*Nature* ſaw this *faculty* to be ſo neceſſary in man, that ſhe hath been content that by *more cauſes* we ſhould be importuned to *laugh*, than to the *exerciſe* of any other *power*; for things in themſelves utterly *contrary*, beget this effect; for we *laugh* both at *witty* and *abſurd* things: At both which ſorts I have ſeen men *laugh ſo long*, and *ſo earneſtly*, that at laſt they have *wept* that they could laugh no more. And therefore the *Poet* having deſcribed the quietneſs of a *wiſe retired man*, ſaith in one, what we have ſaid before in many lines; *Quid facit Canius tuus? ridet.* We have received that even the *extremity* of *laughing*, yea of *weeping* alſo, hath been accounted *wiſdom*: and that *Democritus* and *Heraclitus*, the *lovers* of theſe *Extreams*, have been called *lovers of Wiſdom.* Now among our *wiſe men* I doubt not but many would be found, who would laugh at *Heraclitus* weeping, none which weep at *Democritus* laughing.

ing. At the hearing of *Comedies* or other witty reports, I have noted ſome, which not underſtanding *jeſts*, &c. have yet choſen this as the beſt means to ſeem *wiſe* and *underſtanding*, to *laugh* when their *Companions laugh*; and I have preſumed them *ignorant*, whom I have ſeen *unmoved*. A *fool* if he come into a *Princes Court*, and ſee a *gay* man leaning at the wall, ſo *gliſtring*, and ſo *painted* in many *colours* that he is hardly diſcerned from one of the *Pictures* in the *Arras*, hanging his *body* like an *Iron-bound cheſt*, girt in and thick *rib'd* with *broad gold laces*, may (and commonly doth) envy him. But alas! ſhall a *wiſe man*, which may not only not *envy*, but not *pitty* this *Monſter*, do nothing? Yes, ſet him *laugh*. And if one of theſe *hot cholerick firebrands*, which nouriſh themſelves by *quarrelling*, and kindling others, ſpit upon a *fool* one *ſparke* of *diſgrace*, he, like a *thatcht houſe* quickly burning, may be *angry*; but the *wiſe man*,

as *cold* as the *Salamander*, may not only not be *angry* with him, but not be *sorry* for him; therefore let him *laugh*: so he shall be known a Man, because he can *laugh*, a *wise Man* that he knows at what to laugh, and a *valiant Man* that he *dares* laugh; for he that *laughs* is justly reputed more *wise*, then at whom it is *laughed*. And hence I think proceeds that which in these later *formal* times I have much noted; that now when our *superstitious civilitie* of *manners* is become a mutuall *tickling flattery* of one another, almost every man affecteth an *humour* of *jesting*, and is content to be *dejected* and to *deform* himself, yea become *fool* to no other *end* that I can spie, but to give his *wise Companion* occasion to *laugh*; and to shew themselves in *promptness* of *laughing* is so great in *wise men*, that I think all *wise men*, if any *wise man* do read this *Paradox*, will *laugh* both at it and me.

That

## XI.

### *That the Gifts of the Body are better then those of the Minde.*

I Say again, that the *body* makes the *minde*, not that it created it a *minde*, but *forms* it a *good* or a *bad minde*; and this *minde* may be confounded with *ſoul* without any violence or injuſtice to *Reaſon* or *Philoſophy*: then the *ſoul* it ſeems is enabled by our *Body*, not this by it. My *Body* licenſeth my *ſoul* to *ſee* the worlds *beauties* through mine *eyes*: to *hear* pleaſant things through mine *ears*; and affords it apt *Organs* for the convenience of all perceivable *delight*. But alas! my *ſoul* cannot make any *part*, that is not of it ſelf diſpoſed to *ſee* or *hear*, though without doubt ſhe be as able and as willing to ſee *behinde as before*. Now if my *ſoul* would ſay, that

ſhe enables any part to taſte theſe pleaſures, but is her ſelfe only delighted with thoſe rich *ſweetneſſes* which her *inward eyes* and *ſenſes* apprehend, ſhee ſhould diſſemble; for I ſee her often ſolaced with *beauties*, which ſhee ſees through mine *eyes*, and with *muſicke* which through mine *eares* ſhe heares. This *perfection* then my *body* hath, that it can impart to my *minde* all his *pleaſures*; and my *mind* hath ſtill many, that ſhe can neither teach my *indiſpoſed* part her *faculties*, nor to the beſt *eſpouſed* parts ſhew it *beauty* of *Angels*, of *Muſicke*, of *Spheres*, whereof ſhe boaſts the *contemplation*. Are *chaſtity*, *temperance*, and *fortitude* gifts of the *minde*? I appeale to *Phyſitians* whether the cauſe of theſe be not in the *body*; *health* is the gift of the *body*, and *patience* in ſickneſſe the gift of the *minde*: then who will ſay that *patience* is as good a happineſſe, as *health*, when wee muſt be extremely

*miſera-*

*miſerable* to purchaſe this *happineſſe*. And for nouriſhing of *civill ſocieties* and *mutuall love* amongſt men, which is our *chief end* while we are men; I ſay, this *beauty*, *preſence*, and *proportion* of the *body*, hath a more *maſculine* force in begetting this *love*, then the *vertues* of the *minde*: for it ſtrikes us ſuddenly, and poſſeſſeth us *immoderately*; when to know thoſe *vertues* require ſome *Judgement* in him which ſhall diſcerne; a *long time* and *converſation* between them. And even at laſt how much of our *faith* and *beleefe* ſhal we be driven to beſtow, to aſſure our ſelves that theſe *vertues* are not *counterfeited*: for it is the ſame to be, and *ſeem vertuous*, becauſe that he that hath *no vertue* can *diſſemble* none, but he which hath a *little*, may *gild* and *enamell*, yea and transforme much *vice* into *vertue*: For allow a man to be *diſcreet* and *flexible* to *complaints*, which are great *vertuous* gifts of the *minde*, this *diſcretion* will be to

to him the *soule* and *Elixir* of all *vertues*, so that touched with this even *pride* shall be made *humility*; and *Cowardice*, honourable and wise *valour*. But in things seen there is not this danger, for the *body* which thou lovest and esteemest *faire*, is *faire*: certainly if it be not *faire* in *perfection*, yet it is *faire* in the same *degree* that thy *judgment* is good. And in a *faire body*, I do seldom suspect a *disproportioned minde*, and as seldome hope for a *good* in a *deformed*. When I see a *goodly house*, I assure my selfe of a *worthy possessour*, from a *ruinous weather-beaten building* I turn away, because it seems either stuffed with *varlets* as a *Prison*, or handled by an *unworthy* and *negligent tenant*, that so suffers the *waste* therof. And truly the gifts of *Fortune*, which are *riches*, are only *handmaids*, yea *Pandars* of the *bodies pleasure*; with their service we nourish *health*, and preserve *dainty*, and wee buy *delights* so that *vertue* which must be loved for

ed for *it ſelfe*, and reſpects no further *end*, is indeed *nothing*: And *riches*, whoſe *end* is the *good* of the *body*, cannot be ſo *perfectly good*, as the *end* whereto it levels.

PRO-

# PROBLEMS.

## I.

*Why have Baſtards beſt Fortune?*

BEcauſe *Fortune* her ſelf is a *Whore*, but ſuch are not moſt indulgent to their *iſſue*; the old natural reaſon (but thoſe meeting in *ſtoln love* are moſt *vehement*, and ſo contribute more *ſpirit* then the *eaſie* and *lawfull*) might govern me, but that now I ſee *Miſtreſſes* are become *domeſtick*, and *in ordinary*, and they and wives *wait* but by *turns*, and *agree* as well as they had *lived* in the *Ark*.

The old Moral reaſon (that *Baſtards*,

ſtards inherit *wickedneſs* from their *Parents*, and ſo are in a better way to *preferment* by having a *ſtock* before-hand, then thoſe that build all their *fortune* upon the *poor* and *weak* ſtock of *Original ſin)* might prevail with me, but that ſince we are fallen into ſuch times, as now the *World* might *ſpare* the *Devil*, becauſe *ſhe* could be bad enough without *him*. I ſee men *ſcorn* to be *wicked* by *example*, or to be *beholding* to others for their *damnation*. It ſeems reaſonable, that ſince *Laws* rob them of *ſucceſſion* in *civil benefits*, they ſhould have ſomething elſe *equivalent*. As *Nature* (which is *Laws pattern*) having denyed Women *Conſtancy* to *one*, hath provided them with *cunning* to allure *many*; and ſo *Baſtards de jure* ſhould have better *wits* and *experience*. But beſides that by *experience* we ſee many *fools* amongſt them, we ſhould take from them one of their chiefeſt helps to *preferment*, and we ſhould deny them

to

to be *fools*: and (that which is only left) that *women* chuſe *worthier* men then their *husbands*, is falſe *de facto*: either then it muſt be that the *Church* having removed them from all place in the *publick Service* of *God*, they have better means than others to be *wicked*, and ſo *fortunate*: Or elſe becauſe the two *greateſt powers* in this *world*, the *Devil* and *Princes* concur to their *greatneſs*: the one giving *baſtardy*, the other *legitimation*: As *Nature* frames and conſerves great *bodies* of *contraries*. Or the cauſe is, becauſe they abound moſt at *Court*, which is the *forge* where *fortunes* are made, or at leaſt the *ſhop* where they be *ſold*.

## II.

### *Why Puritans make long Sermons*

IT needs not for *perspicuousness*, for God knows they are plain enough: nor do all of them use *Semi-brief-Accents*, for some of them have *crotchets* enough. It may be they intend not to rise like *glorious Tapers* and *Torches*, but like *Thin-wretched-sick-watching-Candles*, which *languish* and are in a *Divine Consumption* from the first minute, yea in their *snuff*, and *stink*, when others are in their more profitable *glory*. I have thought sometimes, that out of *conscience*, they allow *long measure* to *course ware*. And sometimes, that *usurping* in that *place* a *liberty* to *speak freely* of *Kings*, they would *reigne* as long as they could. But now I think they do it out of a *zealous* imagination, that, *It is their duty to Preach on till their Auditory wake.*

Why

## III.

### *Why did the Divel reserve Jesuites till these latter dayes.*

DId he know that our *Age* would deny the *Devils* pos-*sessing*, and therefore provided by these to *possesse* men and kingdomes? Or to end the *disputation* of *Schoolmen*, why the *Divel* could not make *live* in *Egypt*; and whether those things thee *presented* there, might be *true*; hath he sent us a *true* and *reall playne*, more than those *ten*? Or in *confirmation* of the *greatness* of his *Kingdome*, which even *division* cannot *shake*, doth he send us these which *disagree* with all the rest? Or knowing that our *times* should discover the *Indies*, and abolish their *Idolatry*, doth he send these to give them *another* for it? Or peradventure they have been in the *Roman Church* these *thousand yeeres*, though we have called them by *other names*.

IV. *Why*

## IV.

*Why is there more Variety of Green then of other Colours?*

IT is becauſe it is the figure of *Youth* wherin *nature* would provide as many *green*, as *youth* hath *affections*; and ſo preſent a *Sea-green* for *profuſe Waſters* in *voyages*; a *Graſſe-green* for ſudden *new men enobled* from *Graſiers*; and a *Gooſe-green* for ſuch *Polititians* as pretend to preſerve the *Capitol*. Or elſe *Propheticallly* foreſeeing an *age*, wherein they ſhall all *hunt*. And for ſuch as *miſdemeane* themſelves a *Willo-green*; For *Magiſtrates* muſt aſwell have *Faſces* born before them to *chaſtize* the *ſmall* offences, as *Secures* to *cut off* the *great*.

V. *Why*

## V.

### *Why do young Lay-men so much study Divinity.*

IS it because others tending busily *Churches preferment*, neglect *study*? Or had the *Church* of *Rome* shut up all our wayes, till the *Lutherans* broke down their *uttermost stubborn doores*, and the *Calvinists* picked their *inwardest* and *subtlest lockes*? Surely the *Devill* cannot be such a *Foole* to hope that he shall make this study *contemptible*, by making it *common*. Nor that as the *Duellers* by the River *Origus* are said (by drawing infinite *ditches* to sprinkle their *barren Country*) to have exhausted and intercepted their *main channell*, and so lost their more profitable course to the *sea*; so we, by providing every *ones selfe*, *divinity* enough for his *own use*, should neglect our *Teachers* and *Fathers*. He cannot hope for better *heresies* then hee hath had, nor was his *King-*

*dome*

*dome* ever ſo much advanced by *debating Religion* (though with ſome *aſperſions* of *Error*) as by a *dull* and *ſtupid ſecurity*, in which many *groſs things* are ſwallowed. Poſſible out of ſuch an *ambition* as we have now, to ſpeake *plainly* and *fellow-like* with *Lords* and *Kings*, we thinke alſo to acquaint our ſelves with *Gods ſecrets*: or perchance when we ſtudy it by *mingling humane* reſpects, *It is not Divinity.*

## VI.

*Why hath the common Opinion afforded women Soules?*

IT is agreed that we have not ſo much from them as any *part* of either our *mortall ſoules* of *ſenſe* or *growth*; and we deny *ſoules* to others equall to them in all but in *ſpeech* for which they are beholding to their *bodily inſtruments*. For perchance an *Oxes* heart, or a *Goates*, or a *Foxes*, or a *Serpents* would ſpeake juſt ſo, if it were in the

the *breaſt*, and could move that *tongue* and *jawes*. Have they ſo many *advantages* and *means* to hurt us (for, ever their *loving* deſtroyed us) that we dare not *diſpleaſe* them, but give them what they will? And ſo when ſome call them *Angels*, ſome *Goddeſſes*, and the *Palpalian Hereticks* made them *Biſhops*, we deſcend ſo much with the ſtream, to allow them *Soules*? Or do we ſomewhat (in this dignifying of them) flatter *Princes* and *great Perſonages* that are ſo much governed by them? Or do we in that *eaſineſs* and *prodigality*, wherein we daily loſe our own *ſouls* to we care not whom, ſo labour to perſwade our ſelves, that ſith a *woman* hath a *ſoul*, a *ſoul* is no great matter? Or do we lend them *ſouls* but for uſe, ſince they for our ſakes, give their *ſouls* again, and their *bodies* to boot? Or perchance becauſe the *Devil* (who is all *ſoul*) doth moſt *miſchief*, and for convenience and proportion, becauſe they would

would come nearer him, we allow them ſome ſouls; and ſo as the *Romans* naturalized ſome Provinces in revenge, and made them *Romans*; only for the burthen of the Common-wealth; ſo we have given *women* ſouls only to make them capable of *damnation*?

## VII.

### *Why are the faireſt falſeſt.*

I Mean not of falſ *Alchimy beauty*, for then the *queſtion* ſhould be inverted, *Why are the falſeſt faireſt*? It is not only becauſe they are much *ſolicited* and *ſought* for, ſo is *gold*, yet it is not ſo common; and this *ſuit* to them, ſhould teach them their *value*, and make them more *reſerved*. Nor is it becauſe the *delicateſt blood* hath the *beſt ſpirits*, for what is that to the fleſh? perchance ſuch *conſtitutions* have the beſt *wits*, and there is no

no *proportionable subject*, for *womens wit*, but deceit? doth the *minde* so follow the *temperature* of the *body*, that because those *complexions* are apteſt to change, the *mind* is therefore so? Or as *Bels* of the *pureſt metal* retain their *tinkling* and *ſound* largeſt; ſo the *memory* of the laſt *pleaſure* laſts longer in theſe, and diſpoſeth them to the next: But ſure it is not in the *complexion*, for thoſe that do but think themſelvs *fair*, are preſently inclined to this *multiplicity* of *loves*, which being but *fair in conceit* are *falſe in deed*: and ſo perchance when they are born to this *beauty*, or have *made* it, or have *dream'd* it, they eaſily believe all *addreſſes* and *applications* of every *man*, out of a *ſenſe* of their own *worthineſs* to be directed to them, which others *leſs worthy* in their own thoughts apprehend not, or diſcredit. But I think the *true reaſon* is, that being like *gold* in many properties (as that *all ſnatch* at them, but the *worſt poſſeſs* them, that

that they care not how deep we dig for them, and that by the Law of nature, *Occupandi conceditur)* they would be like alſo in this, that as Gold to make it ſelf of uſe admits allay, ſo they, that they may be tractable, mutable, and currant, have to their allay *Falſhood.*

## VIII.

*Why Venus-ſtar only doth caſt a ſhadow?*

IS it becauſe it is nearer the earth? But they whoſe profeſſion it is to ſee that nothing be done in heaven without their conſent (as *Re*—— ſays in himſelf of *Aſtrologers)* have bid *Mercury* to be nearer. Is it becauſe the works of *Venus* want ſhadowing, covering, and diſguiſing? But thoſe of *Mercury* need it more; for Eloquence, his occupation, is all ſhadow and colours; let our life be a ſea, and then our reaſon and even

*ons* are winde enough to carry us whether we ſhould go, but Eloquence is a ſtorm and tempeſt that miſcarries: and who doubts that Eloquence which muſt perſwade people to take a yoke of ſoveraignty (and then beg and make Laws to tye them faſter, and then give money to the invention, repair and ſtrengthen it) needs more ſhadows and colouring, then to perſwade any man or woman to that which is natural. And *Venus* markets are ſo natural, that when we ſolicite the beſt way (which is by *marriage*) our perſwaſions work not ſo much to draw a woman to us, as againſt her nature to draw her from all other beſides. And ſo when we go againſt nature, and from *Venus work* (for marriage is chaſtitie) we need ſhadowes and colours, but not elſe. In *Seneca*'s time it was a courſe, an un-*Roman* and a contemptible thing even in a *Matron*, not to have had a *Love* beſide

beſide her husband, which though the Law required not at their hands, yet they did it *zealouſly* out of the Councel of Cuſtom and faſhion, which was *venery* of *ſupererrogation*:

*Et te ſpectator pluſquam delectat Adulter*,

ſaith *Martial*: And *Horace*, becauſe many lights would not ſhew him enough, created many *Images* of the ſame Object by wainſcoting his chamber with looking-glaſſes: ſo that *Venus* flies not light, ſo much as *Mercury*, who creeping into our underſtanding, our darkneſs would be defeated, if he were perceived. Then either this *ſhadow* confeſſeth that ſame dark Melancholy Repentance which accompanies; or that ſo violent fires, needs ſome ſhadowy refreſhing and interміſſion: Or elſe light ſignifying both day and youth, and ſhadow both night and age, ſhe pronounceth by this that ſhe profeſſeth both all perſons and times.

## IX.

*Why is Venus-ſtar multinominous, called both* Heſperus *and* Veſper.

THe Moon hath as many names, but not as ſhe is a ſtar, but as ſhe hath divers governments; but *Venus* is *multinominous* to give example to her *proſtitute diſciples*, who ſo often, either to renew or refreſh themſelves towards lovers, or to diſguiſe themſelves from *Magiſtrates*, are to take new names. It may be ſhe takes new names after her many functions, for as ſhe is ſupream Monarch of all Suns at large (which is *luſt*) ſo is ſhe joyned in Commiſſion with all *Mythologicks*, with *Juno*, *Diana*, and all others for marriage. It may be becauſe of the divers names to her ſelf, for her affections have more names than any vice: *ſcilicet*, *Pollution*, *Fornication*, *Adultery*, *Lay-Inceſt*, *Church-Inceſt*, *Rape*, *Sodomy*, *Maſtupration*,

*tion*, *Maſturbation*, and a thouſand others. Perchance her divers names ſhewed her appliableneſs to divers men, for *Neptune* diſtilled and wet her in love, the Sun warms and melts her, *Mercury* perſwaded and ſwore her, *Jupiters* authority ſecured, and *Vulcan* hammer'd her. As *Heſperus* ſhe preſents you with her *bonum utile*, becauſe it is wholſomeſt in the morning: As *Veſper* with her *bonum delectabile*, becauſe it is pleaſanteſt in the evening. And becauſe induſtrious men riſe and endure with the Sun in their civil buſineſſes, this Star cals them up a little before, and remembers them again a little after for her buſineſs; for certainly,

*Venit Heſperus, ite capellæ*:

was ſpoken to Lovers in the perſons of *Goats*.

X. *Why*

## X.

*Why are new Officers leaſt oppreſſing?*

MUſt the old Proverb, that *Old dogs bite ſoreſt*, be true in all kinde of *dogs*? Me thinks the freſh memory they have of the money they parted with for the place, ſhould haſten them for the re-imburſing: And perchance they do but ſeem eaſier to their ſuiters; who (as all other Patients) do account all change of pain, eaſie. But if it be ſo, it is either becauſe the ſodain ſenſe and contentment of the honor of the place, retards and remits the rage of their profits, and ſo having ſtayed their ſtomacks, they can forbear the ſecond courſe a while: Or having overcome the ſteepeſt part of the hill, and clambered above Competitions and Oppoſitions they dare loiter, and take breath: Perchance being come fro n places, where

where they taſted no gain, a little ſeems much to them at firſt, for it is *long before a Chriſtians conſcience overtakes, or ſtraies into an Officers heart.* It may be that out of the general diſeaſe of all men not to love the memory of a predeceſſor, they ſeek to diſgrace them by ſuch eaſineſs, and make good firſt impreſſions, that ſo having drawn much water to their Mill, they may afterwards grind at eaſe: For if from the rules of good horſemanſhip, they thought it wholſome to jet out in a moderate pace, they ſhould alſo take up towards their journeys end, not mend their pace continually, and gallop to their Inns-dore, the *grave*, except perchance their conſcience at that time ſo touch them that they think it an injury & damage both to him that muſt ſell, and to him that muſt buy the Office after their death, and a kind of *dilapidation* if they by continuing honeſt ſhould diſcredit the place, and bring it to a lower rent, or under-value.

## XI.

*Why doth the Poxe ſoe much affect to undermine the Noſe?*

PAracelſus perchance ſaith true, That every Diſeaſe hath his Exaltation in ſome part certaine. But why this in the Noſe? Is there ſo much mercy in this diſeaſe, that it provides that one ſhould not ſmell his own ſtinck? Or hath it but the common fortune, that being begot and bred in obſcureſt and ſecreteſt places, becauſe therefore his ſerpentine crawling and inſinuation ſhould not be ſuſpected, nor ſeen, he comes ſooneſt into great place, and is more able to deſtroy the worthieſt member, then a Diſeaſe better born? Perchance as mice defeat Elephants by knawing their *Proboſcis*, which is their Noſe, this wretched Indian Vermine practiſeth to doe the ſame upon us. Or as the ancient furious *C*uſtome and *C*onnivency of ſome Lawes, that one might cut off their Noſe whome he deprehended

hended in Adulterie, was but a Tipe of this; And that now more charitable lawes having taken away all Revenge from particular hands, this common Magiſtrate and Executioner is come to doe the ſame Office inviſibly? Or by withdrawing this conſpicuous part, the Noſe, it warnes us from all adventuring upon that Coaſt; for it is as good a marke to take in a flag, as to hang one out. Poſſibly heate, which is more potent and active then cold, thought her ſelfe injured, and the Harmony of the world out of tune, when cold was able to ſhew the high-way to Noſes in *Muſcovia*, except ſhe found the meanes to doe the ſame in other Countries. Or becauſe by the conſent of all, there is an Analogy, Proportion and affection between the Noſe and that part where this diſeaſe is firſt contracted, and therefore *Heliogabalus* choſe not his Minions in the Bath but by the Noſe; And *Albertus* had a knaviſh meaning when he preferd great Noſes;

And the licentious Poet was *Naſo Poeta*. I think this reaſon is neareſt truth, That the Noſe is moſt compaſſionate with this part: Except this be nearer, that it is reaſonable that this Diſeaſe in particular ſhould affect the moſt eminent and perſpicuous part, which in general doth affect to take hold of the moſt eminent and conſpicuous men.

## XII.

*Why die none for Love now?*

BEcauſe women are become eaſyer. Or becauſe theſe later times have provided mankind of more new means for the deſtroying of themſelves and one another, *Pox*, *Gunpowder*, *Young marriages*, and *Controverſies* in *Religion*. Or is there in true Hiſtory no Precedent or Example of it? Or perchance ſome die ſo, but are not therefore worthy the remembring or ſpeaking of?

*Why*

## XIII.

*Why do Women delight much in Feathers?*

THey think that Feathers imitate wings, and ſo ſhew their reſtleſsneſs and inſtability. As they are in matter, ſo they would be in name, like *Embroiderers*, *Painters*, and ſuch *Artificers* of curious *vanities*, which the vulgar call *Pluminaries*. Or elſe they have feathers upon the ſame reaſon, which moves them to love the unworthieſt men, which is, that they may be thereby excuſable in their inconſtancy and often changing.

## XIV.

*Why doth not Goldſoyl the fingers?*

DOth it direct all the venom to the heart? Or is it becauſe bribing ſhould not be diſcovered? Or becauſe that ſhould pay purely, for which pure things are given, as *Love*, *Honor*, *Juſtice* and

and Heaven? Or doth it ſeldom come into innocent hands, but into ſuch as for former foulneſs you cannot diſcern this?

## XV.

*Why do great men of all dependants, chuſe to preſerve their little Pimps?*

IT is not becauſe they are got neareſt their ſecrets, for they whom they bring come nearer. Nor becauſe commonly they and their bawds have lain in one belly, for then they ſhould love their brothers aſwel. Nor becauſe they are witneſſes of their weakneſs, for they are weak ones. Either it is becauſe they have a double hold and obligation upon their maſters for providing them ſurgery and remedy after, aſwel as pleaſure before, and bringing them always ſuch ſtuff, as they ſhal always need their ſervice? Or becauſe they may be received and entertained every where, and Lords fling off none but ſuch as they may

may deſtroy by it. Or perchance we deceive our ſelves, and every Lord having many, and, of neceſſity, ſome riſing, we mark only theſe.

## XVI.

*why are Courtiers ſooner Atheiſts then men of other conditions?*

IS it becauſe as *Phyſitians* contemplating Nature, and finding many abſtruſe things ſubject to the ſearch of Reaſon, thinks therfore that all is ſo; ſo they (ſeeing mens deſtinies, mad at Court, neck out and in joynt there, *War*, *Peace*, *Life* and *Death* derived from thence) climb no higher? Or doth a familiarity with greatneſs, and daily converſation and acquaintance with it breed a contempt of all greatneſs? Or becauſe that they ſee that opinion or need of one another, and fear makes the degrees of ſervants, Lords and Kings, do they think that God likewiſe for ſuch Reaſon

Reaſon hath been mans Creator? Perchance it is becauſe they ſee Vice proſper beſt there, and, burthened with ſinne, doe they not, for their eaſe, endeavour to put off the feare and Knowledge of God, as facinorous men deny Magiſtracy? Or are the moſt Atheiſts in that place, becauſe it is the foole that ſaid in his heart, There is no God.

## XVII.

*Why are ſtateſmen moſt incredulous?*

ARe they all wiſe enough to follow their excellent Pattern *Tiberius*, who brought the ſenate to be diligent and induſtrions to believe him, were it never ſo oppoſite or diametricall, that it deſtroyed their very ends to be believed, as *Aſinius Gallus* had almoſt deceived this man by believing him, and the Major and Aldermen of *London* in *Richard* the Third? Or are buſineſſes (about

bout which theſe men are converſant) ſo conjecturall, ſo ſubject to unſuſpected interventions that they are therefore forc'd to ſpeake oraculouſly, whiſperingly, generally, and therefore eſcapingly, in the language of Almanack-makers for weather? Or are thoſe (as they call them) *Arcana imperii*, as by whom the Prince provokes his luſt, and by whom he vents it, of what Cloath his ſocks are, and ſuch, ſo deep, and ſo irreveald, as any error in them is inexcuſable? If theſe were the reaſons, they would not only ſerve for ſtate-buſineſs. But why will they not tell true, what a Clock it is, and what weather, but abſtain from truth of it, if it conduce not to their ends, as Witches which will not name Jeſus, though it be in a curſe? either there they know little out of their own Elements, or a Cuſtom in one matter begetts an habite in all. Or the lower ſort imitate Lords, they their Princes, theſe their Prince. Or elſe they believe

lieve one another, and ſo never hear truth. Or they abſtain from the little Channel of truth, leaſt, at laſt, they ſhould *finde the fountain it ſelf, God.*

The

# The Character of a *Scot* at the first ſight.

AT his firſt appearing in the *Charterhouſe*, an Olive coloured Velvet ſuit owned him, which ſince became mouſ-colour, A pair of unskour'd ſtockingsgules, One indifferent ſhooe, his band of *Edenburgh*, and cuffs of *London*, both ſtrangers to his ſhirt, a white feather in a hat that had bin ſod, one onely cloak for the rain, which yet he made ſerve him for all weathers: A Barrenhalf-acre of Face, amidſt whereof an eminent Noſe advanced himſelf.

himself, like the new Mount at *Wansted*, over-looking his Beard, and all the wilde Countrey thereabouts; He was tended enough, but not well; for they were certain dumb creeping Followers, yet they made way for their Master, the Laird. — At the first presentment his Breeches were his Sumpter, and his Packets, Trunks, Cloak-bags, Portmanteau's and all; He then grew a Knight-wright, and there is extant of his ware at 100*l.* 150*l.* and 200*l.* price. Immediately after this, he shifteth his suit, so did his Whore, and to a Bear-baiting they went, whither I followed them not, but *Tom. Thorney* did.

# The True Character of a *Dunce.*

HE hath a Soule drownd in a lump of Fleſh, or is a piece of Earth that *Prometheus* put not half his proportion of Fire into, a thing that hath neither edge of deſire, nor feeling of affection in it. The moſt dangerous creature for confirming an *Atheiſt*, who would ſtraight ſwear, his ſoul were nothing but the bare temperature of his body: He ſleeps as he goes, and his thoughts ſeldom reach an inch further then his eyes; The moſt part of the faculties of his ſoul lye Fallow, or are like the reſtive Jades that no ſpur can drive forwards towards

wards the purſuite of any worthy deſign; one of the moſt unprofitable of all Gods creatures, being as he is, a thing put clean beſides his right uſe, made fitt for the cart & the flail, and by miſchance Entangled amongſt books and papers, a man cannot tel poſſible what he is now good for, ſave to move up and down and fill room, or to ſerv as *Animatum Inſtrumentum* for others to work withal in baſe Imployments, or to be a foyl for better witts, or to ſerve (as They ſay monſters do) to ſet out the variety of nature, and Ornament of the Univerſe, He is meer nothing of himſelf, neither eates, nor drinkes, nor goes, nor ſpits but by imitation, for al which, he hath ſet forms & faſhions, which he never varies, but ſticks to, with the like plodding conſtancy that a milhorſ follows his trace, both the muſes and the graces are his hard Miſtriſſes, though he daily Invocate them, though he ſacrifize *Hecatombs*, they ſtil look a ſquint, you ſhall note him oft (beſides his dull eye and

and louting head, and a certain clammie benum'd pace) by a fair diſplai'd beard, a Nightcap and a gown, whoſe very wrincles proclaim him the true genius of formality, but of al others, his diſcourſ and compoſitions beſt ſpeak him, both of them are much of one ſtuf & faſhion, he ſpeaks juſt what his books or laſt company ſaid unto him without varying one whit. & very ſeldom underſtands himſelf, you may know by his diſcourſe where he was laſt, for what he read or heard yeſterday he now diſchargeth his memory or notebook of, not his underſtanding, for it never came there; what he hath he flings abroad at al adventurs without accomodating it to time, place perſons or occaſions, he commonly loſeth himſelf in his tale, and flutters up and down windles without recovery, and whatſoever next preſents it ſelf, his heavie conceit ſeizeth upon and goeth along with, however *Heterogeneal* to his matter in hand, his jeſts are either old ſtead proverbs, or lean-ſtarv'd-

hackny-*Apoph-*

*Apophthegm's*, or poor verball quips outworn by Servingmen, Tapſters and Milkmaids, even laid aſide by Balladers, He aſſents to all men that bring any ſhadow of reaſon, and you may make him when he ſpeaks moſt Dogmatically, even with one breath, to averr pure contradictions, His Compoſitions differ only *terminorum poſitione* from Dreams, Nothing but rude heaps of Immaterial-inchoherent droſſie-rubbiſh-ſtuffe, promiſcuouſly thruſt up together, enough to infuſe dullneſs and Barrenneſs of Conceit into him that is ſo Prodigall of his eares as to give the hearing, enough to make a mans memory Ake with ſuffering ſuch dirtie ſtuffe caſt into it, as unwellcome to any true conceit, as Slutiſh Morſells or Wallowiſh Potions to a Nice-Stomack which whiles he empties himſelfe of, it ſticks in his Teeth nor can he be Delivered without Sweate and Sighes, and Humms, and Coughs enough to ſhake his Gran-

Grandams teeth out of her head; Heel ſpitt, and ſcratch, and yawn, and ſtamp, and turn like ſick men from one elbow to another, and Deſerve as much pitty during this torture as men in Fits of Tertian Feavors or ſelfe laſhing Penitentiaries; in a word, Rip him quite aſunder, and examin every ſhred of him, you ſhall finde him to be juſt nothing, but the ſubject of Nothing, the object of contempt, yet ſuch as he is you muſt take him, for there is no hope he ſhould ever become better.

An

# An Eſſay of *Valour*.

I Am of opinion that nothing is ſo potent either to procure or merit Love, as Valour, and I am glad I am ſo, for thereby I ſhall do my ſelf much eaſe, becauſe Valour never needs much wit to maintain it: To ſpeak of it in it ſelf, It is a quality which he that hath, ſhall have leaſt need of, ſo the beſt League between Princes is a mutual fear of each other, it teacheth a man to value his reputation as his life, and chiefly to hold the Lye unſufferable, though being alone, he finds no hurt it doth him, It leaves it ſelf to others cenſures, for he that brags of his own valour, diſſwades others from believing

lieving it, It feareth a word no more then an Ague, It always makes good the Owner, for though he be generally held a fool, he shall seldom hear so much by word of mouth, and that enlargeth him more than any spectacles, for it maketh a little fellow be called a tall man, it yeilds the wall to none but a woman, whose weakness is her prerogative, or a man seconded with a woman as an usher, which always goes before his betters, It makes a man become the witness of his own words, and stand to whatever he hath said, and thinketh it a reproach to commit his reviling unto the Law, it furnisheth youth with action, and age with discourse, and both by futures, for a man may even boast himself in the present tense, and to come nearer home, nothing drawes a woman like to it; for Valour towards men, is an Emblem of an ability towards women, a good quality signifies a better. Nothing is more behoof-

full for that Sex; for from it they receive protection, and we free from the danger of it: Nothing makes a shorter cut for obtaining, for a man of Arms is always void of Ceremony, which is the wall that stands between *Pyramus* and *Thisbe*, that is, *Man* and *Woman*, for there is no pride in women but that which rebounds from our own basenesse (as Cowards grow Valiant upon those that are more Cowards) so that only by our pale asking, we teach them to deny, and by our shamefacednes, we put them in minde to be modest, whereas indeed it is cunning *Rhetorick* to perswade the hearers that they are that already which he would have them to be; This kinde of bashfulnes is far from men of Valour, and especially from soul diers, for such are ever men (without doubt) forward and confident, losing no time least they should lose opportunity, which is the best Factor for a lover, and because they know wo-

men

men are given to diſſemble, they will never believe them when they deny, *Whilome* before this age of wit, and wearing black, were broke in upon us, there was no way known to win a Lady but by Tylting, Turnying, and riding through Forreſts, in which time theſe ſlender ſtriplings with little legs were held but of ſtrength enough to marry their widows; and even in our days there can be given no reaſon of the Inundation of Servingmen upon their Miſtreſſes, but (only) that uſually they carry their Maſters Weapons, and his Valour; To be accounted handſome, juſt, learned, or well favoured, all this carries no danger with it, but it is to be admitted to the Title of Valiant Acts, at leaſt the adventuring of his mortality, and al women take delight to hold him ſafe in their arms who hath 'ſcapt thither through many dangers: To ſpeak at once, Man hath a priviledge in Valour; In clothes and good faces we but imitate

women, and many of that Sex will not think much (as far as an answer goes) to dissemble wit too. So then these neat youths, these women in mens apparel are too near a woman to be beloved of her, They be both of a Trade, but be grim of aspect, and such a one a Glass dares take, and she will desire him for neatness and variety; A skar in a mans face is the same that a mole in a womans; a Jewel set in white to make it seem more white, for a skar in a man is a mark of honour and no blemish, for 'tis a skar and a blemish too in a Souldier to be without one: Now as for all things else which are to procure Love, as a good face, wit, good clothes, or a good body, each of them I confess may work somewhat for want of a better, That is, *If Valour be not their Rivall*; A good face avails nothing if it be in a coward that is bashfull, the utmost of it is to be kiss'd, which rather encreaseth then quencheth appetite; He that sends her gifts sends her word

word alſo, that he is a man of ſmall gifts otherwiſe, for wooing by ſignes and tokens implies the Author dumb; and if *Ovid* who writ *the Law of Love*, were alive (as he is extant) would allow it as good a diverſity, that gifts ſhould be ſent as gratuities, not as bribes; Wit getteth rather promiſe then Love, Wit is not to be ſeen, and no woman takes advice of any in her loving, but of her own eyes, and her waiting womans; Nay which is worſe, Wit is not to be felt, and ſo no good fellow; Wit apply'd to a woman makes her diſſolve (or diſcloſe) her ſimpering, and diſcover her teeth with laughter, and this is ſurely a purge for love; for the beginning of love is a kind of fooliſh melancholy, as for the man that makes his Taylor his Bawd, and hopes to inveagle his Love with ſuch a coloured ſuit, ſurely the ſame deeply hazards the loſs of her favour upon every change of his clothes; So likewiſe for the other, that Courts

her ſilently with a good body, let me certifie him that his clothes depend upon the comelyneſſe of the body, and ſo both upon opinion; ſhe that hath been ſeduced by Apparel, let me give her to wit, *that men always put off their clothes before they go to bed:* and let her that hath been enamour'd of her ſervants body, underſtand, *that if ſhe ſaw him in a skin of cloth,* that is, in a ſuit made to the pattern of his body, *ſhe would ſee ſlender cauſe to love him ever after*; there are no clothes ſit ſo well in a womans eye, as a ſuit of Steel, though not of the faſhion, and no man ſo ſoon ſurpriſeth a womans affections, as he that is the ſubject of all whiſperings, and hath always twenty ſtories of his own deeds depending upon him; Miſtake me not, I underſtand not by valour one that never fights but when he is back'd with drink or anger, or hiſſ'd on with beholders, nor one that is deſperate, nor one that takes away a Servingmans weapons

pons when perchance it coſt him his quarters wages, nor yet one that wears a privy Coat of defence and therein is confident, for then ſuch as made Bucklers, would be accounted the *Catalines* of this Commonwealth — I intend one of an even Reſolution grounded upon reaſon, which is always even, having his power reſtrained by the Law of not doing wrong. But now I remember I am for Valour and therefore I muſt be a man of few words.

Place this after Paradox XI. fol. 37.

## PARADOX. XII.

*That Virginity is a Vertue.*

I Call not that *Virginity a vertue*, which resideth onely in the *Bodies integrity*; much lesse if it be with a purpose of perpetuall keeping it: for then it is a most inhumane vice—— But I call that *Virginity a vertue* which is willing and desirous to yeeld it selfe upon honest and lawfull terms, when just reason requireth; and untill then, is kept with a modest chastity of Body and Mind. Some perchance will say that *Virginity* is in us by *Nature*, and therefore no *vertue*. True, as it is in us by *Nature*, it is neither a *Vertue* nor *Vice*, and is onely in the body: (as in Infants, Children, and such as are incapable of parting from it) But that *Virginity* which is in Man or of Woman of perfect age, is not in them by *Nature*: *Nature* is the greatest enemy to it; and

with moſt ſubtile allurements ſeeks the over-throw of it, continually beating againſt it with her *Engines*, and giving ſuch forcible aſſaults to it, that it is a ſtrong and more then ordinary *vertue* to hold out till marriage. *Ethick* Philoſophy ſaith, *That no Vertue is corrupted, or is taken away by that which is good:* Hereupon ſome may ſay, that *Virginity* is therfore no *vertue*, being taken away by marriage. *Virginity* is no otherwiſe taken away by marriage, then is the light of the ſtarres by a greater light (the light of the Sun:) or as a leſſe Title is taken away by a greater: (an Eſquire by being created an Earle) yet *Virginity* is a *vertue*, and hath her Throne in the middle: The extreams are, in *Exceſſe*; to violate it before marriage; in defect, not to marry. In ripe years as ſoon as reaſon perſwades and opportunity admits, Theſe extreams are equally removed from the mean: The exceſſe proceeds from *Luſt*, the defect

defect from *Peeviſhneſſe*, *Pride* and *Stupidity*. There is an old Proverb, That, *they that dy maids, muſt lead Apes in Hell*. An Ape is a ridiculous and an unprofitable Beaſt, whoſe fleſh is not good for meat, nor its back for burden, nor is it commodious to keep an houſe: and perchance for the unprofitableneſſe of this Beaſt did this proverb come up: For ſurely nothing is more unprofitable in the Commonwealth of *Nature*, then they that dy old maids, becauſe they refuſe to be uſed to that end for which they were only made. The Ape bringeth forth her young, for the moſt part by twins; that which ſhe loves beſt, ſhe killeth by preſſing it too hard: ſo fooliſh maids ſoothing themſelves with a falſe conceit of *vertue*, in fond obſtinacie, live and die maids; and ſo not onely kill in themſelves the *vertue* of *Virginity*, and of a *Vertue* make it a *Vice*, but they alſo accuſe their parents in condemning marriage. If this applicati-

on

on hold not touch, yet there may be an excellent one gathered from an Apes tender love to Conies in keeping them from the Weasel and Ferret. From this similitude of an Ape & an old Maid did the foresaid proverb first arise. But alas, there are some old Maids that are *Virgins* much against their wills, and fain would change their *Virgin-life* for a *Married*: such if they never have had any offer of fit Husbands, are in some sort excusable, and their willingnesse, their desire to marry, and their forbearance from all dishoneſt, and unlawfull copulation, may be a kind of inclination to *vertue*, although not *Vertue* it selfe. This *Vertue* of *Virginity* (though it be small and fruitlesse) it is an extraordinary, and no common *Vertue*. All other *Vertues* lodge in the *Will* (it is the *Will* that makes them vertues.) But it is the unwillingnesse to keep it, the desire to forsake it, that makes this a *vertue*. As in the naturall

gene-

generation and formation made of the ſeed in the womb of a woman, the body is joynted and organized about the 28 day, and ſo it begins to be no more an *Embrion*, but capable as a matter prepared to its form to receive the ſoule, which faileth not to inſinuate and inneſt it ſelfe into the body about the fortieth day; about the third month it hath motion and ſenſe: Even ſo *Virginity* is an *Embrion*, an unfaſhioned lump, till it attain to a certain time, which is about twelve years of age in women, fourteen in men, and then it beginneth to have the ſoule of *Love* infuſed into it, and to become a *vertue*: There is alſo a certain limited time when it ceaſeth to be a *vertue*, which in men is about fourty, in women about thirty years of age: yea, the loſſe of ſo much time makes their *Virginity* a *Vice*, were not their endeavour wholly bent, and their deſires altogether fixt upon marriage: In Harveſt time do we not account it a great

vice

vice of ſloath and negligence in a Husband-man, to overſlip a week or ten dayes after his fruits are fully ripe; May we not much more account it a more heynous vice, for a *Virgin* to let her Fruit (*in potentia*) conſume and rot to nothing, and to let the *vertue* of her *Virginity* degenerate into *Vice*, (for *Virginity* ever kept is ever loſt.) Avarice is the greateſt deadly ſin next Pride: it takes more pleaſure in hoording Treaſure then in making uſe of it, and will neither let the poſſeſſor nor others take benefit by it during the Miſers life; yet it remains intire, and when the Miſer dies moſt come to ſom body. *Virginity* ever kept, is a vice far worſ then Avarice, it will neither let the poſſeſſor nor others take benefit by it, nor can it be bequeathed to any: with long keeping it decayes and withers, and becomes corrupt and nothing worth. Thus ſeeing that *Virginity* becomes a vice in defect, by exceeding a limited time; I counſell all female

*Virgins*

*Virgins* to make choyce of ſome *Paracelſian* for their Phyſitian, to prevent the death of that *Vertue*: The *Paracelſians* (curing like by like) ſay, That if the lives of living Creatures could be taken down, they would make us immortall. By this Rule, female *Virgins* by a diſcreet marriage ſhould ſwallow down into their *Virginity* another *Virginity*, and devour ſuch a life & ſpirit into their womb, that it might make them, as it were, immortall here on earth, beſides their perfect immortality in heaven: And that *Vertue* which otherwiſe would putrifie and corrupt, ſhall then be compleat; and ſhall be recorded in Heaven, and enrolled here on Earth; and the name of *Virgin* ſhal be exchanged for a farre more honorable name, *A Wife*.

# *A ſheaf of Miſcellany* EPIGRAMS.

Written in *Latin* by *J. D.*

*Tranſlated by* J. Main *D.D.*

I.

*Upon one who for his wives fault took it ill to be called Cuckold.*

RUde ſcoffer! why doſt call me Cuckold? No
Looſe fires of Love did in my boſome grow.
No wedlock knot by me unti'd hath bin;
Nor am I guilty of anothers ſin,
Thy wife being not her own with thy limbs ſhe,
Fool'd Cuckold, doth commit Adulterie.
Being, then, one fleſh, and thou her Head, tis fit
The Horns, in Juſtice, on thy Brow ſhould ſit.

2.

*Upon One* Roger *a Rich* Niggard, *familiarly unacquainted with the Author.*

BOttomless pit of gold! slave to thy Chest!
Poor in the midst of Riches not possest!
Self *Tantalus*! To thine own wealth a Thief!
Affording scarce thy half-starv'd Womb relief.
Cheating thy limbs with cloths transparent worn;
Plague to thy self! To all men else a scorn!
Who madly dost mens silver shapes adore;
And thence getst Cheeks pale as the silver Ore.
Feare not I'le beg; my mind's above thy pelf;
Good Thrifty *Hodge*, give something to thy self.

3.

*Upon a Whore barren and not barren.*

THy oft repeated is no Childless sin;
When thou art lain with stil thy purse lies in.

4.

*On the same.*

Thy dowbak'd Lusts, and Tail which vainly wags,
Are recompenc'd by thy still teeming bags.

5.

*On an old Bawd.*

Loe, I: n old Who e have to young resign'd;
Yet in my old flesh dwels a young whores mind.

6.

*On the same.*

Though ramage grown, Th'art still for carting fit;
Thy will with others bodies doth commit.

7.

*On the ſame.*

She, whoſe ſcarce yet quencht luſt to freeze begins,
Liv'd by her own once, now by others ſins.

8.

*On a Bawdy-houſe.*

Here *Mal*, providing for Threeſcore,
Sets up the Trade ſhe learn'd before,
VVith watchings many, ſweatings more.

9.

*Upon an old rich ſcolding Woman who being married to a poor young man upbraided him daily with the ſmallneſs of his Fortune.*

*The Husbands complaint.*

VVhat wife like mine hath any Husband known?
By day ſhe is all *Noyſe*, by night all *ſtone*.

10.

*Another.*

Shut thy purſe-mouth, Old Trot, And let's appeal;
VVho'd without ſauce taſte ſo deform'd a Meal?

11.

*On her unpleaſing Kiſſes.*

They can't be Kiſſes call'd but toothleſs Nips,
VVhich, *Beldam*, come from thy faint trembling lips.

12. *Another.*

12.

*Another.*

When thy dry griſſels with my ſoft lips cloſe,
I give thee kiſſes, thou return'ſt me blows.

13.

*Another.*

Thy ſenſes faile thee, And pray God they may,
To me thy Cofers will their loſs defray.

14.

*On the ſame old Wife.*

Thou art no Woman, nor no womans part,
Infant, or Girl; ſay, who the Devil art.

15.

*To the ſame.*

Be not ſeen, Thou, whom I diſtracted love,
Leaſt my prodigious dotage ſcandal prove.
For being a meer Image, 'twil be ſpread,
That I no wife did, but an Idol wed.

16.

*Upon one who ſaw the Picture of his ſcolding wife in a Painters ſhop.* Dialog.

Painter, whoſe face is that I ſee ?
Thy wives. Alas ! I fear tis ſhe.
Juſt ſo her ſcolding eyes do burn ;
And Brow doth into wrinckles turn.
I tremble at her ſharp noſe ; ſo
Her frighting chin doth pointed grow.
All parts are ſo drawn to the life,
Methinks the picture, like my wife,
Begins to brawl, and kindle ſtrife.

17. *Another.*

17.

*Another.*

Say Painter, who's this whom thy hand hath (made,
Thy wife who doſt enquire, at leaſt her ſhade.
'Tis ſo; yet Painter, I had cauſe to doubt,
Seeing her Tongue, her moſt known part left out.

18.

*Another.*

Who's this, Painter? Thy wife, O
That ſhe were in earneſt ſo.

19.

*Another.*

*Venus*, when *Pygmalion* praid,
Chang'd a Statue to a Maid;
Whoſe cold Marble drunk warm bloud.
If at my requeſt ſhe would
My wife into Marble turn,
I would white *Dover* to her burn.

20.

*Upon a Pipe of Tobacco miſ-taken by the Author for the Tooth-ach.*

Outlandiſh Weed! whilſt I thy vertues tell,
Aſſiſt me *Bedlam*, Muſes come from Hell.

21.

*Another.*

An Herb thou art, but uſeleſs; for made fire,
From hot mouths puft, thou doſt in fumes expire.

22.

*Another.*

A cloud *Ixion* for a Goddeſs kiſt;
So thou thy Lovers coſen'ſt with a miſt.

23.

*To the Tobacco-ſeller.*

Merchant of Smoke, when next thou mak'ſt a feaſt
Invite ſome ſtarv'd *Chamelion* to be gueſt.

24.

*Another.*

Lothings, ſtincks, thirſt, rhumes, aches, and catarrh,
Baſe weed, thy vertues, that's, thy poyſons are.

25.

*Another.*

I love thee not, nor thou me having try'd
How thy ſcorcht Takers are but Takers fry'd.

26.

*Another.*

Niggards till dead are Niggards; ſo vile weed,
Thy bounty from thy aſhes doth proceed.

27.

*Upon a Town built in the place where a wood grew; From whence 'tis called* Dukes-Wood, *or the* Burſe

A Wood into fair buildings chang'd we ſee;
And th' Oke ſtands City where 'twas fel'd a tree.

28.

*Another.*

Falne Okes the Axe doth into Timber hew;
And a Town ſtands where Trees demoliſht grew.

29. *Another.*

29.
*Another.*
From a Woods ruines did theſe Buildings riſe,
And it ſtood Grove where now it Rafters lies.

30.
*Another.*
This naked Beam which beares up Rooſes from ground,
Was once with *branches* & fair *green top*, crown'd.

31.
*Another.*
*Wood* yeelds to *ſtone*, boughs are made joyces here,
And where a *Cops* ſtood now fair ſtreets appeare.

32.
*Upon a navigable River cut through a Town built out of a Wood.*
Horſmen turn ſailers, *waves* roll where grew *woods*
And againſt *Nature* Art make ways through *floods*.

33.
*Another.*
The drownd land here a Cryſtall garment wears,
And her own trees, made Barges, once more bears.

34.
*Another.*
The tree her womb-bred on the back now floats
Of this o're-flown field, now in wandring Boats.

35.
*Another.*
The ground whoſe head was once enricht with Okes,
Her Temples now ſteept in ſea-water ſokes.

*Another*

36.

*Another.*

The place where once grew Aſh for warlike ſpears
The *Maze* makes *drunk* now with his briniſh tears

37.

*Upon the Medows over-flown there.*

The *Medows* which their perfum'd *locks* did boaſt
Ore-flown with waters have their perfumes loſt.

38.

*Another.*

The hungry Cow here lately did miſtake;
And ſeeking graſſe was coſen'd with a lake.

39.

*Another.*

Here Fiſhes dwell, till now not us'd to fields;
And paſture ground here ſportful *Gudgeons* yeelds.

40.

*Another.* (*Maze*,

Mere pleaſant fields drownd by the wandring
See ſcaly flocks ſwim where once ſheep did graze.

41.

*Another.*

*Dukes-wood* where once thick buſhes did appear,
Like a new Iland now ſtands in a meer.

42.

*Upon a piece of ground ore-flown, where once a Leaguer quartered.* (yeelds,

Here where Tents ſtood, *Mars* now to *Neptune*
And *Sea-nymphs* tread moiſt dances ore the fields.

*Another*

43.

*Another.*

Fishes now quarter where pavilions stood;
And the smooth Tench dies the sharp hook with (blood.

44.

*Another.*

Finn'd Soldiers here in *Belgick* Quarters jar;
And the fierce Pike in troubled streams makes (war.

45.

*Another.* (Speer,

*Dutchman*! This Grove once hatcht the Warlick
Which angry Perches on their backs now wear.

46.

*Another.*

Gudgeons, where soldiers lay, ly trencht in Sand,
Fearing the bloudie Colours of the Land.

47.

*A* Dutch *Captain of Foot, having with his Soldiers entred a Breach, and there a while fought valiantly with a Two-handed Sword; In the very point of Victory, being mortally wounded, spake thus:*

I fighting die; How much more blest then they,
Whom a blind shot doth, standing idle, slay.

48.

*Another.*

We've conquer'd Boys; My wounds I highly rate,
When with such Honor they requite my fate.

49. *Another.*

49.
*Another.*

Thus conquering kild, my aſhes triumphs gain,
And make me wiſh thus to be often ſlain.

50.
*Another.*

I die well paid, whilſt my expiring breath,
Smiles ore the Tombs of foes made kin by death.

51.
*Another.*

Me the queld *Spaniard* to the next world ſent
Not unreveng'd; his Troops before me went.

52.
*His Will.*

Let Heaven my ſoul, the foe my life, the grave
My corps, my fame let my ſav'd Countrey have.

53.
*To the Prince of* Aurange, *on his famous Victory over the* Spaniards *in* Dukes-Wood.

Now Golden Fruit, Prince, hang on *Dukes-wood* (Boughes;
Since it with Lawrell crown'd thy conquering (Browes.

54.
*Another.*

*Holland* and *Aurange* may their Conqueſt boaſt
Of the quell'd *Spaniard*, but brave *Aurange* moſt.

55.
*Another.*

*Spaniard*, no more call *Golden Fleeces* thine,
Since the bright name of *Aurange* doth more ſhine.

56.

*A* Panegyrick *on the* Hollanders *being Lords of the Sea. Occasioned by the Authors being in their Army at* Dukes-wood.

*Heathen!* No more thy *Neptune* boast; Here see
A *Neptune* more Lord of the sea then Hee;
Whom fruitfull *Holland* feeds, *Holland* Sea-bred;
And neighbouring *Zealand* folds in watry bed.
*Neptune*'s a *Dutch* God; Here his wandrings stay;
And his calm'd ragings conquering chains obey.
His standing Flood here to the Bridle yeilds, (*fields.*
And his fierce Torrent plaies through unknown
Here the swoln sea views the inferiour ground,
And yet no green bush even to wonder, drownd;
Whilst Billows, like huge mountains, do hang o're
The pleasing Vales which creep along the shore.
Banks hold waves captive, and through sluces free;
And *Glebes* from watry prisons snatcht we see.
*Glebes*, which were long of sun, and skie bereav'd,
Now the *Dutch Plowman* sees wel cornd & sheav'd.
Curbing the Ocean with stout Mounds and Bars,
And with the salt Gods of it waging VVars.
Making Art fetch from the deep's rav'nous womb,
Pastures, lost towns, and houses; In which swomn
Shell'd Citizens, 'mongst pillars drencht in brine.
Should *Achelous* here joyn strengths with thine,
And wrestle for the conquest, *Holland*, here
Each *Drayner* would a *Hercules* appear;
And cosening Art with Art, in these dry'd Plains,
Would bind the oft shape-changing God in chains.
The oft tam'd *Maze* here the *Dutch* yoke endures,
And his fear'd Master to the VValls secures
Of the tam'd *Burse* now, *Dutchman*, fear no harms,
VVhen against neighbouring Cities seas take arms.

The

The *Oceans* thine, with thee his waves have ſworn
The *league* which *Philip* broke. By him th'art born
To the parcht Indians, and thoſe lands of gold
Which the proud Tyrant doth in bondage hold:
*Whoſe wealth* tranſported from the plunder'd Mine
His Plate-Fleet calls his, But the Sea makes thine.
Each Dutch-man is *Columbus*; Worlds unknown
To the diſcovering Spaniard, are his grown:
Nor can I here conceal, nor yet ſay well,
Where *Heynskirch*'s praiſe, or *Oliver*'s excell,
Or *Heyn*'s more bold adventure; whoſe bright Ore
Preſt the Sea's back with wealth ſnatch from the ſhore
For whilſt I do Dutch voyages rehearſe,
And ſail with thy victorious Ships in verſe,
I, *Holland* in thy ſwimming Camp am roll'd
Into all Seas, and there both Poles behold.
The Africk ſands to thee large tribute ſend,
And *Aſia* glories to be ſtil'd thy friend;
*America*'s rich Mines grow in thy lands,
And at thy conqueſts *Europe* wondring ſtands.

57.

*To Sleep, ſtealing upon him as he ſtood upon the Guard in the corner of a running Trench, at the ſiege of* Duke's-Wood.

WHy doſt beſiege mine eyes, untimely Sleep?
And o'er my limbs with thy dull fetters creep?
Hence, hence, depart; To roofs well tyll'd repaire;
To beds of down, and mindes unvext with care.
Shut Virgins eyes, whilſt Love tir'd with delay,
Unſtrings his Bow, and lets his Arrows play.
Rock weary Ploughmen, and new ſtrength beget
In thoſe whoſe ſpirits were breath'd forth in ſweat;
To men oppreſt with grief, who court thy charms.
And men unbuſied lend thy Opium arms.

Be kinde to Men in bedlam, close the eyes
Of him who in a raging feaver lyes.
But let me watch; not as a spy, to mark,
With whom my wench steals meetings in the dark.
Here guards are kept, & from yond watchful *towres*,
The crafty Foe vyes broken-sleeps with ours;
Seeking by slye plots, what pitcht-fields deny;
Hence, hence, then *Morpheus*, from our quarters fly.
Our very standing still here busines finde;
Duty imploys our bodies, cares our minde.
Duty which may the next hour double strike;
Whilst each man here stands grasping of a pike;
Waitings stoln onsets with our weary spears,
Examining even whispers with our ears.
Doubts of the coming Foe, with hopes are mixt,
And all eyes are one his approaches fixt.
All passengers we summon with our eyes,
Ask who they are, and question them for spies.
If well-known friends, they pass; if not, they stay
Till we their doubtful answers strictly weigh.
Wil not this serve, Sleep? wil not al this fright thee?
See, then, a night turn'd into day to light thee.
See a bright shine from coal-black powder spring,
And light from darkness once more issuing.
See flames like those belcht forth from *Ætna*'s Maw,
Such flames as no Fleece-stealing *Jason* law.
*Hecuba*'s child of fire in dreams begot,
Was not like that from murdring Canons shot.
If yet thou'lt stay, hear thunders mixt with flame,
Such as neer yet from *Cyclops* Anvil came.
Hark how the loud gun shakes the trembling sky,
whilst threatning Bals in showres of murther fly.
*Sicilian* Bull did not so loudly roar;
Nor was the sword more dreadful which hung o're
*Damocles* neck from guilt roof. Then, away,
And to such dangers, Sleep, don't me betray.

58.

*To his Fellow Sentinels.*

AND you, Comrades, with me this night endure;
Let our cauſe make us bold, Courage ſecure.
Lers with ſtout mindes our preſent dangers meet;
And let our ſtations from their toyls grow ſweet.
Stations where ſouldiers are made brothers. Nights
In wine, and Revels ſpent make winged flights;
A coy whore is with patience watcht for, yet
No honour's gain'd; glory with dangers met
Here doth attend us; toyls are paid with praiſe.
Let's weave us Crowns, then, of immortal Bayes.
To Heaven our ſouls, to Earth let's fleſh aſſign,
But in our mindes let loyal honor ſhine.

59.

In Comædam celeberrimam *Cinthiam* dictam ad inſtantiam alterius f.cit.

*SIc vaga formoſas ſuperabat* Cinthia *Nymphas*
*Ut tu nunc ſocias* Cinthia *dicta tuas.*
*Quæ tibi Maieſtas vultus, quæ gratia frontis!*
*Spiritus ut major quam muliebris ineſt?*
*Tam bene compoſitum ſuavis decet actio corpus*
*Ut poſſet credi ſingula membra loqui.*
*Cùm velis eſſe* Venus, *vel cùm velis eſſe* Diana
*Tam ſimilis non eſt ipſa vel ipſa ſibi,*
*Si velis eſſe* Diana *hos ô non deſere ſaltus,*
*Hæc nemus hæc fontem florida ſcena dabit.*
*O ſi te nudam ſemel hoc in fonte viderem*
*Cornua tunc eſſent pœnaq; grata canes.*
*Si Luna eſſe velis fiat tibi ſphæra theatrum,*
*Paſcantur radiis Lumina noſtra tuis.*
*Sed raro hinc abeas, & cùm diſcedere velles*
*O ſi te poſſent Lumina noſtra ſequi;*

*Aut tua cum deſit fœlix præſentia nobis*
*Impreſſis liceat viribus uſq; frui.*

*Idem* Anglicè *verſum.*

AS wandring *Cinthia* all her Nymphs excells,
So doſt thou all thy fellows; In thee dwells
Majeſty mixt with lovelineſs, a ſpirit
That's more then womaniſh; thy graces merit,
And force a liking, as the lights above;
The Earths light vapours upwards force and move:
Thy action doth each paſſion ſo well fit,
As if each limb did help to utter it:
If thou wilt *Venus* or *Diana* be,
Neither will be ſo like her ſelf as thee.
[illegible] thou be *Diana*, haunt theſe fields,
[illegible] both woods and fountains yeelds.
That I could ſee thee here but waſh thy ſnow,
*Acteon*'s fate Ide joy to undergo. (ſtage;
Wilt thou be th' Moon, then make thy ſphere this
But it were pitty thou ſhouldſt change thy age;
And if from our *Horizon* thou ſhouldſt go,
Still to view thee wee'd change *Horizon* too:
But that we may when thou art gone from hence,
Still be made happy by thy influence.

*On one particular paſſage of her action, when ſhe was to be ſtript of her cloaths by* Fulvio, *but not without much reſiſtance.* Videns excogitavit.

AS *Fulvio Cinthia*'s glory would eclips,
And graced by her limbs, her robe off ſtrips;
To ſee her how ſhe ſtrove, and pray'd, and cry'd,
But for the plays ſake none could have deny'd.
And as ſhe ſtrove with him, ſo modeſty
Did ſtrive with anger for the maſtery.

How

How was ſhe pale with anger, red with ſhame!
Her colour chang'd, with choller went and came,
As when the winking moon ſtrives with a cloude,
Whoſe glory darkneſs doth by fits enſhroude:
was it nor envy, that we might not ſee (be;
That which from th' ſmock could ſcarce diſcerned
Or waſt for ſhamefaſtneſs: yes, yes, 'twas ſo,
That too much hiding of her face did ſhow.
So look'd the Nymph which *Jupiter* beguil'd
I'th water with *Diana* got with child;
So *Salmacis* half raviſh'd in the brook,
As ſhe almoſt ſtript to her ſmock did look.
The Poet was too ſparing, had ſhe been
Like intrapt *Venus* nak'd to have been ſeen;
And with a net unhid been covered;
How on her limbs our hungry eyes had fed,
And dwelt on her ſeen members, whilſt the reſt
Had by proportion eaſily been gueſt:
But pitty 'twere that ſhe enjoyn'd had been
So hard a penance, guilty of no ſin.

Finis.

# IGNATIUS HIS CONCLAVE:

## OR,

*His Inthroniſation in a late Election in* HELL.

Wherein many Things are mingled by way of SATYR.

Concerning
*The diſpoſition of* Jeſuites.
*The Creation of a* new Hell.
*The eſtabliſhing of a* Church *in the Moon.*

There is alſo added an Apologie for *JESUITES.*

All dedicated to the Two adverſary Angels, which are Protectors of the Papall Conſiſtory, and of the Colledge of SORBON.

By JOHN DONNE, *Doctor of Divinity, and late Dean of Saint Pauls.*

Printed at *London*, 1653.

# To the two tutelar Angels, Protectors of the Popes Consistory, and of the Colledg OF SORBON.

MOst noble couple of *Angels*, lest it should be said that you did never agree, and never meet, but that you did ever abhorre one another, and ever

*Resemble* Janus *with a diverse face*;

I attempted to bring and joyne you together once in these papers not that I might compose your differences, for you have not chosen me for *Arbitrator*; but, that you might beware of an enemy com-

common to you both, I will relate what I ſaw. I was in an *Extaſie*, and

*My little wandring ſportful Soul,*
*Gueſt, and companion of my body,*

had liberty to wander through all places, and to ſurvey and reckon all the roomes, and all the volumes of the heavens, and to comprehend the ſituation, the dimenſions, the nature, the people & the policie, both of the ſwimming Ilands, the *Planets*, and of all thoſe which are fixed in the Firmament. Of which, I think it an honeſter part as yet to be ſilent, then to doe *Galilæo* wrong by ſpeaking of it, who of late hath ſummoned the other worlds, the Stars to come neerer to him, and give him an account of themſelves, Or to *Keppler*, who (as himſelfe teſtifies of himſelfe) *ever ſince* Tycho Braches *death, hath received it into his care, that no new thing ſhould be done in heaven without his knowledge.* For by the law, *Prevention* muſt take place; and therefore what they have found and diſ,

*Nuncius ydereus.*

*De ſtella in Cygno.*

diſcovered firſt, I am content they ſpeake and utter firſt. Yet this they may vouchſafe to take from me, that they ſhall hardly find *Enoch*, or *Elias* any where in their circuit. When I had ſurveied all the heavens, then as

*The Larke by buſie and laborious wayes,*
*Having climb'd up th'ethereall hil, doth raiſe*
*His Hymnes to* Phœbus *Harpe: And ſtriking then*
*His ſailes, his wings, doth fal down back agen,*
*So ſuddenly, that one may ſafely ſay,*
*A ſtone came lazily that came that Way,*

In the twinckling of an eye, I ſaw all the roomes in Hell open to my ſight. And by the benefit of certain ſpectacles, I know not of what making, but I thinke, of the ſame, by which *Gregory* the great and *Beda* did diſcerne ſo diſtinctly the ſoules of their friends, when they were diſcharged from their bodies,

bodies and ſometimes the ſoules of ſuch men as they knew not by ſight, and of ſome that were never in the world, and yet they could diſtinguiſh them flying into Heaven, or converſing with living men. I ſaw all the channels in the bowels of the Earth; and all the inhabitants of all nations, and of all ages were ſuddenly made familiar to mee. I thinke truly, *Robert Aquinas* when he took *Chriſt's* long Oration, as he hung upon the Croſſe, did uſe ſome ſuch Inſtrument as this, but applyed to the eare: And ſo I thinke did he, which dedicated to *Adrian 6.* that Sermon which *Chriſt* made in praiſe of his Father *Joſeph*: for elſe how did they heare that, which none but they ever heard? As for the *Suburbs* of Hell (I mean both *Limbo* and *Purgatory*) I muſt confeſs I paſſed them over ſo negligently, that I ſaw them not: and I was hungerly carried, to finde new places, never diſcovered before. For *Purgatory* did not ſeem worthy to me

*Paleotus de Sindone cap. 6.*

*Joſephina di Gieron Gratian.*

me of much diligence, because it may seem already to have been beleeved by some persons, in some corners of the *Roman Church* for about 50 yeares; that is ever since the Councell of *Trent* had a minde to fulfill the prophecies of *Homer*, *Virgil*, and the other *Patriarks* of the *Papists*, and being not satisfied with making one *Transubstantiation*, purposed to bring in another: which is, to change *Fables* into *Articles* of Faith. Proceeding therefore to more inward places, I saw a secret place, where there were not many, beside *Lucifer* himselfe; to which, onely they had title, which had so attempted any innovation in this life, that they gave an affront to all Antiquity, and induced doubts, and anxieties, and scruples, and after a libertie of beleeving what they would, at length established opinions, directly contrary to all established before. Of which place in *Hell*, *Lucifer* afforded us hertofore some little knowledge, when more then

*Theod: Niem: nemus unio, Tra. 6. cap. 29.*

then 200. yeares ſince, in an *Epiſtle* written to the *Cardinall S. Sexti*, he promiſed him a roome *in his palace, in the remoteſt part of his eternall Chaos*, which I take to be this place. And here Pope *Boniface* 3. and *Mahomet*, ſeemed to contend about the higheſt room. He gloried of having expelled an old Religion, and *Mahomet* of having brought in a new; each of them a great deluge to the world. But it is to be feared, that *Mahomet* will fail therein, both becauſe he attributed ſomething to the old *Teſtament*, and becauſe he uſed *Sergius* as his fellow-Biſhop, in making the *Alcoran*; whereas it was evident to the ſupreme Judge *Lucifer*, (for how could he be ignorant of that which himſelfe had put into the Popes minde?) that *Boniface* had not only neglected, but deſtroyed the policy of the State of *Iſrael*, eſtabliſhed in the old *Teſtament*, when he prepared *Popes* a way, to tread upon the necks of *Princes*, but that he alſo abſtained from al

Exam-

Example and Coadjutor, when he took upon him that new name, which *Gregory* himſelfe (a Pope neither very fooliſh, nor overmodeſt) ever abhord. Beſides that every day affords new Advocates to *Boniface* his ſide. For ſince the *Franciſcans* were almoſt worne out (of whom their General *Francis*, had ſeen 6000, Souldiers in one army, that is, in one Chapter) which, becauſe they were then but freſh Souldiers, he ſaw aſſiſted with 18000 *Devils*; the *Jeſuits* have much recompenced thoſe decaies and damages, who ſometimes have maintained in their Tents, 200000 Schollers. For though the Order of *Benedict* have ever been ſo fruitful, that they ſay of it, *That all the new Orders, which in latter times have broken out, are but little ſprings, or drops, and that Order the Ocean, which hath ſent out 52 Popes, 200 Cardinals, 1600 Archbiſhops, 4000 Biſhops, and 5000 Saints, approved by the Church,* and therefore it cannot be denied, but

*Sedulius Apolog. pro libro Conform. l. 2. cap. 2.*

*Harlay defence des Ieſuites.*

*Vollader: de Canoniza Francis Ro. in Epiſt.*

but that *Boniface* his part is much relieved by that Order; yet if they be compared to the *Jesuits*, or to the weak and unperfect types of them, the *Franciscans*, it is no great matter that they have done. Though therefore they esteem *Mahomet* worthy of the name of an *Innovator*, and therein perchance not much inferior to *Boniface*, yet since his time, to ours, almost all which have followed his Sect, have lived barren in an unfruitfull and idle succession, and cannot boast that they have produced any new matter: whereas *Boniface* his Successors awakened by him, have ever been fruitfull in bringing forth new sinnes, and new pardons, and Idolatries, and King-killings. Though therefore it may religiously, and piously be beleeved, that *Turks* as well as *Papists*, come daily in Troops to the ordinary and common places of *Hell*; yet certainly to this more honorable room reserved for especiall *Innovators*, the *Papists* have

have more frequent acceſſe; and therefore *Mahomet* is out of hope to prevail, and muſt imitate the *Chriſtian Emperours*, and bee content to ſit (as yet he doth) at the *Popes* feet. Now to this place not onely ſuch endeavour to come, as have *Innovated* in matters directly concerning the ſoul, but they alſo which have done ſo, either in the Arts, or in converſation, or in any thing which exerciſeth the faculties of the Soule, and may ſo provoke to quarrelſome and brawling controverſies, for ſo the truth be loſt, it is no matter how. But the gates are ſeldome opened, nor ſcarce oftner then once in an age. But my deſtiny favored me ſo much, that I was preſent then, and ſaw all the pretenders, and all that affected an entrance, and *Lucifer* himſelf, who then came out into the outward chamber, to heare them plead their own Cauſes. As ſoon as the door creekt, I ſpied a certain *Mathematician*, which till then had been buſied to finde, to deride,

deride, to detrude *Ptolomey*; and now with an erect countenance, and ſetled pace, came to the gates, and with hands and feet, (ſcarce reſpecting *Lucifer* himſelfe) beat the doors and cried; *Are theſe ſhut againſt me, to whom all the Heavens were ever open, who was a Soul to the Earth, and gave it motion?*

By this I knew it was *Copernicus*: For though I had never heard ill of his life, and therefore might wonder to find him there; yet when I remembred that the *Papiſts* have extended the name and puniſhment of Hereſie, almoſt to every thing, and that as yet I uſed *Gregories* and *Bedas* ſpectacles, by which one ſaw *Origen*, who deſerved ſo well of the *Chriſtian Church*, *burning in hell*, I doubted no longer, but aſſured my ſelfe that it was *Copernicus* which I ſaw, to whom *Lucifer* ſaid, *Who are you? For though even by this boldneſs you ſeem worthy to enter, and have attempted a new faction even in Hell, yet you muſt first*

*Bellar. de Purgat. lib. 2. c. 8.*

*firſt ſatisfie thoſe which ſtand about you, and which expect the ſame fortune as you doe. Except, O* Lucifer, *anſwered* Copernicus, *I thought thee of the Race of the Starre* Lucifer, *with which I am ſo well acquainted, I ſhould not vouchſafe thee this diſcourſe. I am he, which pitying thee who wert thruſt into the center of the world, raiſed both thee and thy priſon, the Earth, up into the Heavens; ſo as by my means, God doth not enjoy his revenge upon thee. The Sunne, which was an officious Spy, and a betrayer of faults and ſo thy enemy, I have appointed to goe into the loweſt part of the world. Shall theſe Gates open to ſuch as have* Innovated *in ſmall matters, and ſhall they be ſhut againſt me, who have turned the whole frame of the world, and am thereby almoſt a new Creator.* More then this he ſpoke not. *Lucifer* ſtuck in a meditation. For what ſhould he doe? It ſeemed unjuſt to deny entry to him which had deſerved ſo well, and dangerous to grant

it

it to one of so great ambitions, and undertakings: Nor did he think that himself had attempted greater matters before his fall. Something he had which he might have conveniently opposed, but he was loath to utter it, lest he should confesse his fear. But *Ignatius Loyola* which was got neer his chaire, a subtile fellow, and so indued with the Devill, that he was able to tempt, and not onely that, but (as they say) even to possesse the Devill, apprehended this perplexity in *Lucifer*. And making himselfe sure of his own entrance, and knowing well, that many thousands of his family aspired to that place, he opposeth himself against all others. He was content they should be damned, but not that they should govern. And though when he died he was utterly ignorant in all great learning, and knew not so much as *Ptolomeys* or *Copernicus* name, but might have been perswaded that the words *Almagest*, *Zenith*, and *Nadir*, were

were Saints names, and fit to be put into the *Letanie*, and *Ora pro nobis* joyned to them; yet after he had spent some time in hell, he had learnt somewhat of his *Jesuits*, which daily came thither. And whilst he staied at the threshold of *Hell*, that is, from the time when he delivered himselfe over to the Popes will, he took a little taste of learning. Thus furnisht, thus he undertakes *Copernicus*. 'Doe you think to win 'our *Lucifer* to your part, by al-'lowing him the honour of be-'ing of the Race of that Starre? 'who was not onely made before 'all the Stars, but being glutted 'with the glory of shining there, 'transferred his dwelling and Co-'lonies unto this Monarchy, 'and thereby gave our Order a 'noble example, to spy, to invade, 'and to possesse foraign King-'doms. Can our *Lucifer* or his 'followers have any honour from 'that Star *Lucifer*, which is but *Venus*? Whose face, how much we scorn, appears by this, that

for

'for the moſt part we uſe her
'averſly and prepoſterouſly. Ra-
'ther let our *Lucifer* glory in *Lu-*
'*cifer* the *Calaritan Biſhop*; not
'therefore becauſe he is placed
'amongſt Heretiques, onely for
*Auguſt de Her. c. 81* 'affirming the propagation of
'the ſoule; but eſpecially for
'this, that he was the firſt that
'oppoſed the dignity of Princes,
'and imprinted the names of
'*Antichriſt*, *Judas*, and other
'ſtigmatique marks upon the
'*Emperour*; But for you, what
'new thing have you invented,
'by which our *Lucifer* gets any
'thing? What cares he whether
'the earth travel, or ſtand ſtill?
'Hath your raiſing up of the
'earth into heaven, brought men
'to that confidence, that they
'build new towres or threaten
'God again? Or do they out of
'this motion of the earth con-
'clude, that there is no hell, or
'deny the puniſhment of ſin?
'Do not men believe? do they
'not live juſt as they did before?
'Beſides, this detracts from the
'dignity

'dignity of your learning,
'and derogates from your
'right and title of coming to
'this place, that thoſe opinions
'of yours, may very well be
'true. If therefore any man
'have honour or title to this
'place in this matter, it belongs
'wholly to our *Clavius*, who
'oppoſed himſelf opportunely
'againſt you, and the truth, which
'at that time was creeping into
'every mans minde. He only
'can be called the Author of all
'contentions, and School-com-
'bates in this cauſe; and no grea-
'ter profit can be hoped for here
'in, but that for ſuch brables,
'more neceſſary matters be neg-
'lected. And yet not only for
'this is our *Clavius* to be hono-
'red, but for the great pains al-
'ſo which he took in the *Grego-*
'*rian Calender*, by which both
'the peace of the Church, and
'civil buſineſſes have been egre-
'giouſly troubled: nor hath hea-
'ven it ſelf eſcaped his violence,
'but hath ever ſince obeyed his

Harlay. defence des Jesuites med. 6.

'appointments: so that S. *Steven*, *John Baptist*, and all the 'rest, which have been commanded to work miracles at certain 'appointed days, where their reliques are preserved, do not now 'attend till the day come, as they 'were accustomed, but are awaked ten days sooner, and 'constrained by him to come 'down from heaven to do that 'business. But your inventions 'can scarce be called yours, since 'before you, *Heraclides*, *Ecphantus*, and *Aristarchus* thrust 'them into the world: who 'notwithstanding content themselves with lower roomes amongst the other Philosophers, 'and aspire not to this place, reserved only for *Antichristian* 'Heroes: neither do you agree 'so well amongst your selves, as 'that you can be said to have 'made a *Sect*, since, as you have 'perverted and changed the order and *Scheme* of others: so 'Tycho Brachy hath done by 'yours, and others by his. Let 'there-

'therefore this little *Mathemati-*
'*cian* (dread Emperour) with-
'draw himſelf to his own com
'pany. And if hereafter the
'Fathers of our Order can draw
'a *Cathedrall Decree* from the
'Pope, by which it may be de-
'fined as a matter of Faith, *That*
'*the earth doth not move*; and an
'*Anathema* inflicted upon all
'which hold the contrary: then
'perchance both the Pope which
'ſhall decree that, and *Coperni-*
'*cus* his followers (if they be Pa-
'piſts) may have the dignity of
'this place. *Lucifer* ſignified
his aſſent: and *Copernicus*
without muttering a word, was
as quiet as he thinks the Sunne:
when he which ſtood next him,
entred into his place. To whom
*Lucifer* ſaid: And who are you?
He anſwered, '*Philippus Aure-*
'*olus Theophraſtus Paracelſus*
*Bombaſt of Hohenheim.* At this
*Lucifer* trembled, as if it were a
new *Exorciſme*, and he thought
it might well be the firſt verſe of
S. *John*, which is always imploy-

ed in *Exorcismes*, and might now be taken out of the *Welch* or *Irish Bibles*. But when he understood that it was but the web of his name, he recollected himself, and raising himself upright, asked was he had to say to the great *Emperour Sathan*, *Lucifer*, *Belzebub*, *Leviathan*, *Abaddon*. *Paracelsus* replyed, 'It were an injury to thee, O glorious *Emperor*, 'if I should deliver before thee 'what I have done, as though all 'those things had not proceeded 'from thee, which seemed to have 'bin done by me, thy organ and 'conduit; yet since I shal rather be 'thy trumpet herein then mine 'own, some things may be utter-'ed by me. Besides therefore 'that I brought all *Methodicall* '*Physicians* and the Art it self 'into so much contempt, that 'that kinde of Physick is almost 'lost; this also was ever my prin-'cipal purpose, that no certain 'new Art, nor fixed rules might 'be established, but that all re-'medies might be dangerously 'drawn

'drawn from my uncertain, rag-
'ged, and unperfect experiments,
'in tryal whereof how many
'men have been made darkases?
'And falling upon those times
'which did abound with paradox-
'icall and unusual diseases, of
'all which, the pox, which then
'began to rage, was almost the
'center and sink: I ever profes-
'sed an assured and an easie cure
'thereof, lest I should deterr any
'from their licentiousness. And
'whereas almost all poysons are
'so disposed and conditioned by
'nature, that they offend some of
'the senses, and so are easily di-
'scerned and avoided, I brought
'it to pass, that that treacherous
'quality of theirs might be re-
'moved and so they might safely
'be given without suspicion, and
'yet perform their office as
'strongly. All this I must con-
'fess I wrought by thy minerals
'and by thy fires, but yet I can-
'not despair of my reward, be-
'cause I was thy first minister
'and instrument in these innova-

'tions. By this time *Ignatius* had obſerved a tempeſt riſen in *Lucifers* countenance: for he was juſt of the ſame temper as *Lucifer*, and therefore ſuffered with him in every thing, and felt all his alterations. That therefore he might deliver him from *Paracelſus*, he ſaid; 'You muſt 'not think ſir, that you may here 'draw out an Oration to the 'proportion of your name. It 'muſt be confeſſed that you at-'tempted great matters, and well 'becoming a great officer of *Lu-'cifer*, when you undertook not 'only to make a man in your *A-'limbecks*, but alſo to preſerve 'him immortal. And it can-'not be doubted, but that out of 'your *Commentaries* upon the '*Scriptures*, in which you were 'utterly ignorant, many men 'have taken occaſion of erring, 'and thereby this kingdom much 'indebted to you. But muſt you 'therefore have acceſs to this ſe-'cret place? What have you 'compaſſed even in Phyſick it

'ſelf,

'ſelf, of which we *Jeſuits* are ig-
'norant? For though our *Ri-*
'*badenegra* have reckoned none
'of our *Order*, which hath writ-
'ten in *Phyſick*, yet how able
'and ſufficient we? are in that
'faculty, I will be tryed by that
'Pope who hath given a privi-
'ledge to *Jeſuits* to practiſe *Phy-*
'*ſick*, and to be preſent at *Deaths-*
'*bed*, (*a*) which is denyed to o-
'ther *Orders*: for why ſhould
'he deny us their bodies, whoſe
'ſouls he delivered to us? and
'ſince he hath transferd upon us
'the power to practiſe *Phyſick*,
'he may juſtly be thought to have
'transferd upon us the art it
'ſelf by the ſame *Omnipotent*
'*Bull*; ſince he which grants
'the end, is by our *Rules* of *Law*
'preſumed to have granted all
'means neceſſary to that end.
'Let me (dread *Emperour*) have
'leave to ſpeak truth before thee;
'Theſe men abuſe and profane
'too much thy mettals, which
'are the bowels and treaſure of
'thy Kingdom: For what doth

*Bulla 18 in Gretz cont. Haſenmul. a Moſcovius de Majeſt. Eccleſ. milit. c. 7*

'*Phyſick* profit thee? *Phyſick*
'is a ſoft and womaniſh thing.
'For ſince *no medicine doth na-*
'*turally draw blood*, that ſci-
'ence is not fit nor worthy of
'our ſtudy. Beſides, why ſhould
'thoſe things which belong to
'you, be imployed to preſerve
'from diſeaſes, or to procure
'long life? were it not fitter
'that your *Brother* and *Colleague*,
'the Biſhop of *Rome*, which go-
'verns upon the face of your
'earth, and gives daily increaſe
'to your Kingdom, ſhould re-
'ceive from you theſe helps and
'ſubſidies? To him belongs all
'the gold, to him all the precious
'ſtones, conceald in your intrals,
'wherby he might bait & enſnare
'the Princes of the earth, through
'their Lords and Councellours
'means, to his obedience, and to
'receive his commandments, e-
'ſpecially in theſe times, when
'almoſt every where his antient
'rights and tributes are denyed
'unto him. To him belongs
'your Iron, and the ignobler
'mettals,

*Moſneſ. Theor. 1 cap. 2.*

'mettals, to make engines; To 'him belongs your Minerals apt 'for poyſon; To him the Salt-'peter, and all the Elements of 'Gun-powder, by which he may 'demoliſh and overthrow Kings 'and Kingdoms, and Courts, 'and ſeats of Juſtice. Neither 'doth *Paracelſus* truly deſerve 'the name of an *Innovator*, whoſe 'doctrin *Severinus* and his other 'followers do referr to the moſt 'ancient times. Think therefore 'your ſelf well ſatisfied, if you 'be admitted to govern in chief 'that Legion of Homicid Phy-'ſicians, and of Princes which 'ſhall be made away by poyſon 'in the midſt of their ſins, and 'of women tempting by pain-'tings and face-Phyſick. Of 'all which ſorts great numbers 'will daily come hither out of 'your *Academy*.

Content with this ſentence, *Paracelſus* departed; and *Machiavel* ſucceeded, who having obſerved *Ignatius* his forwardneſs, and fauſtineſs, and how, uncald,

he had thruſt himſelf into the office of *Kings-Attorney*, thought this ſtupid patience of *Copernicus* and *Paracelſus*, (men which taſted too much of their *Germany*) unfit for a *Florentine:* and therefore had provided ſome venemous darts, out of his *Italian Arſenal*, to caſt againſt this worn ſouldier of *Pampelune*, this *French-Spaniſh* mungrell, *Ignatius*. But when he thought better upon it, and obſerved that *Lucifer* ever approved whatſoever *Ignatius* ſaid, he ſuddenly changed his purpoſe; and putting on another reſolution, he determined to direct his ſpeech to *Ignatius*, as to the principall perſon next to *Lucifer*, as well by this means to ſweeten and mollifie him, as to make *Lucifer* ſuſpect, that by theſe honours and ſpecious titles offered to *Ignatius* and entertained by him, his own dignity might be eclipſed or clouded; and that *Ignatius* by winning to his ſide politique men, exerciſed in civil buſineſſes, might attempt

attempt ſome innovation in that Kingdom. Thus therefore he began to ſpeak. 'Dread *Empe-*
'*ror*, and you, his watchfull and
'diligent *Genius*, father *Ignatius*,
'*Arch-Chancellor* of this *Court*,
'and higheſt *Prieſt* of this high-
'eſt *Synagogue* (except the pri-
'macy of the *Roman Church*
'reach alſo unto this place) let
'me before I deſcend to my ſelf,
'a little conſider, ſpeak, and ad-
'mire your ſtupendious wiſdom,
'and the Government of this
'ſtate. You may vouchſafe to
'remember great *Emperor*) how
'long after the *Nazarens* death,
'you were forced to live a ſolita-
'ry, a barren, and an Eremitical
'life, till at laſt, as it was ever
'your faſhion to imitate Heaven)
'out of your aboundant love, you
'begot this dearly beloved ſon
'of yours, *Ignatius*, which ſtands
'at your right hand. And from
'both of you proceeds a ſpirit,
'whom you have ſent into the
'world, who triumphing both
'with *Mitre* and *Crown*, governs

your

'your Militant Church there. As
'for thoſe ſons of *Ignatius*, whom
'either he left alive, or were born
'after his death, and your ſpirit,
'the Biſhop of *Rome*, how juſtly
'and properly may they be cal-
'led equivocall men? And not
'only equivocall in that ſenſe,
'in which the *Popes Legates*, at
'your *Nicene Councel* were cal-
'led *Equivocal*, becauſe *they did*
'*agree in all their opinions, and in*
'*all their words*: but eſpecially
'becauſe they have brought into
'the world a new art of *Equivo-*
'*cation*. O wonderfull and in-
'credible *Hypercritiques*, who
'not out of marble fragments, but
'out of the ſecreteſt Records of
'Hell it ſelf, that is, out of the
'minds of *Lucifer*, the *Pope* and
'*Ignatius*, (perſons truely equi-
'vocall) have raiſed to life again
'the language of the Tower of
'*Babel* ſo long concealed, and
'brought us again from under-
'ſtanding one another. For my
'part (O noble pair of *Emperors*)
'that I may freely confeſs the
'truth,

'truth, all which I have done,
'whereſoever there ſhall be men-
'tion made of the Jeſuits, can be
'reputed but childiſh, for this
'honour I hope will not be de-
'nied me, that I brought in an
'*Alphabet*, and provided cer-
'tain elements, and was ſome
'kind of Schoolmaſter in pre-
'paring them a way to higher
'undertakings; yet it grieves me
'and makes me aſhamed that I
'ſhould be ranked with this idle
'and Chymæricall *Copernicus*,
'or this cadaverous vulture, *Pa-*
'*racelſus*. I ſcorn that thoſe
'gates into which ſuch men could
'conceive any hope of entrance,
'ſhould not voluntarily flye open
'to me: yet I can better endure
'the raſhneſs and fellowſhip of
'*Paracelſus* then the other: be-
'cauſe he having been conveni-
'ently practiſed in the butcheries
'and mangling of men, he had
'the reaſon to hope for favour of
'the Jeſuits: For I my ſelf went
'always that way of blood, and
'therefore I did ever prefer the
'ſacrifices

'sacrifices of the *Gentiles* and of the *Jews*, which were perfor'med with effusion of bloud '(whereby not only the people 'but the Priests also were ani'mated to bold enterprises) be'fore the soft and wanton sacri'fices of *Christians*. If I might 'have had my choice, I should 'rather have wished that the *Ro'man Church* had taken the *Bread* than the *Wine* from the people, 'since in the wine there is some 'colour to imagin and represent 'blood. Neither did you (most 'reverend Bishop of this dioces 'Ignatius) abhor from this way 'of blood. For having conse'crated your first age to the wars, 'and grown somewhat unable 'to follow that course by reason 'of a wound; you did presently begin to think seriously of a 'spiritual war against the *Church* 'and found means to open waies 'even into Kings chambers, for 'your executioners. Which dig'nity you did not reserve only to your own Order, but (though

'I muſt confes, that the founda-
'tion, and the nouriſhment of this
'doctrine remains with you, and
'is peculiar to you, out of your
'infinite liberalitie,) you have
'vouchſafed ſometime, to uſe the
'hands of other men in theſe im-
'ployments. And therefore as
'well they, who have ſo often in
'vain attempted it in *England*, as
'they which have brought their
'great purpoſes to effect in
'*France*, are indebted only to
'you for their courage and reſo-
'lution. But yet although the en-
'trance into this place may be de-
'creed to none, but to Innova-
'tors, and to only ſuch of them
'as have dealt in *Chriſtian* buſi-
'neſſe, and of them alſo, to thoſe
'only which have had the fortune
'to doe much harme; I cannot
'ſee but that next to the *Jeſuits*,
'I muſt be invited to enter, ſince
'I did not only teach thoſe wayes
'by which, thorough *perfidious-*
'*neſſe* and *diſſembling of Religion*,
'a man might poſſeſſe and uſurpe
'upon the liberty of free *Common-*

*Wealths*

'*wealths*; but also did arme and 'furnish the people with my in-'structions, how when they were 'under this oppression, they might 'safelieſt conſpire, and remove a '*tyrant*, or revenge themſelves of 'their *Prince* and redeem their 'former loſſes; ſo that from both 'ſides, both from *Prince* and *peo-'ple*, I brought an abundant har-'veſt, and a noble encreaſe to 'this kingdome. By this time I perceived *Lucifer* to be much mo-ved with this Oration, and to in-cline much towards *Machiavel*; For he did acknowledge him to be a kind of *Patriarke*, of thoſe whom they call *Laymen*. And he had long obſerved, that the *Clergie* of *Rome* tumbled down to *Hell* daily, eaſily, voluntarily, and by troupes, becauſe they were ac-cuſtomed to ſinn againſt their conſcience, and knowledge; but that the *Laitie* ſinning out of a ſloathfulneſſe, and negligence of finding the truth, did rather of-fend by ignorance and omiſſion. And therefore he thought himſelf

bound

bound to reward *Machiavel*, which had awakened this drowſie and implicite *Laitie* to greater, and more bloudie Vndertakings. Beſides this, ſince *Ignatius* could not be denied the place, whoſe ambitions and turbulencies *Lucifer* underſtood very well, he thought *Machiavel* a fit and neceſſarie Inſtrument to oppoſe againſt him; that ſo the skales being kept even by their factions, he might govern in peace, and two poyſons mingled might doe no harme. But he could not hide this intention from *Ignatius*, more ſubtil than the *Devil* and the verier *Lucifer* of the two: Therefore *Ignatius* ruſhed out, threw himſelfe down at *Lucifers* feet, and groveling on the ground adored him. Yet certainly, *Vaſques* would not call this *idolatry*, becauſe in the ſhape of the *Devill* he worſhipped him, whom he accounted the true *God*. Here *Ignatius* cryed, and thundred out,

*With ſo great noiſe and horror, That had that powder taken fire, by*

*which* *All*

*All the Isle of Britain had flowne to the Moon,*
*It had not equalled this noyse and horror.*

And when he was able to speake distinctly, thus he spoke; 'It cannot be said (unspeakable *Emperour*) how much this obscure *Florentine* hath transgressed against thee, and against the *Pope* thy *image-bearer*, (whether the word be accepted, as *Gratian* takes it when he calles the *Scriptures*; Imaginary Books or as they take it, which give that stile to them who carry the *Emperours* Image in the field;) and last of all against our Order. Durst any man before him; thinke upon this kind of injury, and calumny, as to hope that he should be able to flatter, to catch, to entrap *Lucifer himselfe*? Certainly, whosoever flatters any man, and presents him those prayses, which in his own opinion are not due to him, thinkes him inferiour to himself, and

*Imaginarium.*

21 *q. Omnis jactura.*

*Modest. in verb. Militè.*

'and makes account that he hath
'taken him priſoner, and tri-
'umphs over him. Who ever flat-
'ters, either he derides, or (at the
'beſt) inſtructs. For there may
'be, even in flattery, an honeſt
'kind of teaching, if Princes by
'being told that they are already
'indued with all vertues neceſſa-
'ry for their functions, be there-
'by taught what thoſe vertues
'are, and by a facile exhortation,
'excited to endeavor to gaine
'them. But was it fit that this fel-
'low, ſhould dare either to de-
'ride you, or (which is the grea-
'ter injury) to teach you? Can
'it be beleeved, that he delivers
'your prayſes from his heart, and
'and doth not rather herein fol-
'low *Gratians* levity; who ſayes:
'*That you are called Prince of the*
'*world, as a king at Cheſts, or as*
'*the Cardinall of Ravenna, only by*
'*deriſion?* This man, whilſt he li-
'ved, attributed ſo much to his
'own wit, that he never thought
'himſelfe beholden to your helps,
'and inſinuations; and was ſo
farre

32. q. 2. *Pudor.*

'farr from invoking you, or ſa-
'crificing to you, that he did not
'ſo much as acknowledge your
'kingdome nor beleeve that there
'was any ſuch thing in Nature as
'you. I muſt confeſs that he had
'the ſame opinion of God alſo;
'therefore deſerves a place here,
'and a better then any of the Pa-
'gan or Gentile Idolaters: For
'in every Idolatry and falſe wor-
'ſhip there is ſome Religion, and
'ſome perverſe ſimplicity, which
'taſts of humility; from all which
'this man was very free when in
'his heart he utterly denied that
'there was any God: Yet ſince he
'thought ſo in earneſt, and be-
'leeved that thoſe things which
'he affirmed were true, he muſt
'not be ranked with them; which
'having been ſufficiently inſtru-
'cted of the true God, and be-
'leeving him to be ſo, doe yet
'fight againſt him in his enemies
'Army. Neither ought it to be
'imputed to us as a fault, that
'ſometimes in our *Exorciſmes* we
'we ſpeak ill of you, and call you

*Here-*

'*Heretick* and *Drunkard*, and '*Whisperer*, and *ſcabbed Beaſt*, 'and *conjure the elements that they* 'ſhould not receive you, and threa-'ten you with *indiſſoluble damna-*'tion, *and torments a thouſand thouſand times worſe then* 'you ſuffer yet. For theſe things 'you know are done out of a ſe-'cret covenant and contract be-'tween us, and out of myſteries 'which muſt not be opned to this '*Neophite*, who in our *Synagogue* 'is yet but amongſt the *Catechu-*'*meni*. Which alſo we acknow-'ledge of *Holy Water*, and our '*Agnus Dei*, of which you do ſo 'wiſely diſſemble a feare, when 'they are preſented to you: For 'certainly if there were any true 'force in them, *To deliver Bodies* 'from *Diſeaſes*, *Souls from Sinnes*, 'and the *Elements from Spirits*, 'and *malignant Impreſſions*, (as 'in the verſes which *Urban* the 'fifth ſent with his *Agnus Dei* to 'the Emperor it is pretended) it 'had bin reaſon that they ſhould 'firſt have exercited their force upon

*Flagel. Dæmon. Menghi.*

*Summa Bullarii, verbo Agnus Dei.*

‘upon thoſe verſes, and ſo have
‘purged and delivered them, if
‘not from Hereſie, yet from
‘Barbarouſneſſe and *Solœciſmes*;
‘that Hereticks might not juſtly
‘ſay, There was no truth in any
‘of them but onely the laſt;
‘which is,
‘*That the leaſt piece which thence*
‘*doth fall,*
‘*Will doe one as much good as all.*
‘And though our *Order* have
‘adventured further in *Exor-*
‘*ciſmes* then the reſt, yet that
‘muſt be attributed to a ſpeciall
‘priviledge, by which we have
‘leave to queſtion any poſſeſſed
‘perſons of what matters we wil;
‘whereas all other Orders are
‘miſerably bound to the pre-
‘ſent matter, and the buſineſſe
‘then in hand. For though I do
‘not believe, that either from
‘your ſelfe, or from your *Vicar*
‘the *Pope*, any ſuch priviledge is
‘iſſued; yet our *Cotton* deſerves
‘to be praiſed, who being que-
‘ſtioned, how he durſt propoſe
‘certain ſeditious Interrogatories

to

'to a poſſeſſed perſon, to deliver
'himſelfe, feigned ſuch a privi-
'ledge; and with an un-heard-
'of boldneſs, and a new kind of
'falſifying, did (in a manner)
'counterfeit *Lucifers* hand and
'ſeal, ſince none but he onely
'could give this priviledg: But
'if you conſider us out of this li-
'berty in *Exorciſmes*, how hum-
'ble and ſervile we are towards
'you, the Relations of *Peru* te-
'ſtifie enough, where it is recor-
'ded, that when one of your an-
'gels at midnight appeared to our
'*Barcena* alone in his Chamber,
'he preſently roſe out of his
'chaire, and gave him the place,
'whom he profeſſed to be farre
'worthier thereof then he was.
'But to proceed now to the inju-
'ries which this fellow hath done
'to the Biſhop of *Rome*, although
'very much might be ſpoken, yet
'by this alone, his diſpoſition
'may be ſufficiently diſcerned,
'that he imputes to the Pope, vul-
'gar and popular ſins, far unwor-
'thy of his greatneſſe. Weak
praiſing

*Litera di Diego Torres.*

'praising is a kind of accusing,
'and we detract from a mans ho-
'nour, if when we praise him for
'small things, and would seem to
'have said all, we conceal grea-
'ter. Perchance this man had
'seen some of the Catalogues of
'*Reserv'd Cases*, which every
'year the *Popes* encrease, and he
'might think, that the *Popes* did
'therefore reserve these sinnes to
'themselves, that they only might
'commit them. But either he is
'ignorant or injurious to them.
'For can they be thought to have
'taken away the liberty of sin-
'ning from the people, who doe
'not onely suffer men to keep
*Dist. 32. qui.* '*Concubines*, but sometimes doe
'command them? who make
'St. *Peter* beholden to the *Stews*
'for part of his Revenue: and
'who excuse women from the in-
'famous name of *Whore*, till they
'have delivered themselves over
*Ibid. Vidua. Scappus de jure non script. l. 1. c. 54.* 'to 23000 men. The Professors
'of which Religion teach, *That*
'*University Men which keep*
'*Whores in their chambers, may not*
be

'*be expeld for that, becauſe it ought to be preſumed before hand, that Scholars will not live without them.* Shall he be thought to have a purpoſe of deterring others from ſinne, which provides ſo well for their ſecurity, that he teaches, that he *may diſpenſe in all the Commandements of the ſecond Table, and in all Morall Law; and that thoſe Commandements of the ſecond Table can neither be called Principles nor Concluſions, neceſſarily deduced from Principles?* And therefore (as they ever love that manner of teaching) he did illuſtrate his *Rule* with an example, and diſpenſed in a marriage between *Brother* and *Siſter*, and hath hoorded up ſo many *Indulgencies* in one Barn, the Citie of *Rome*, that it is eaſy for any man in an hour or two, to draw out pardons enough for 100000 years. How clear a witneſſe of this liberality is *Leo* the tenth? who onely for rehearſing once the *Lords Prayer*, and thrice repeating

*Sum. Angel. verb. Papa, N.*1

'peating the name of *Jesu* (be it 'ſpoken here without horror) 'hath given three thouſand years 'Indulgence. How profuſe a '*Steward* or *Auditor* was *Boni-* '*face*, who acknowledges ſo ma- 'ny *Indulgences* to be in that one 'Church of *Lateran*, *that none* '*but God can number them?* Be- 'ſides theſe plenary Indulgences 'are given not onely to the *Fran-* '*ciſcans* themſelves, but to their 'parents alſo, and to any which 'dies in their habit; and to any 'which deſire that they may doe 'ſo; and to thoſe who are wrap- 'ped in it after death, though 'they did not deſire it; and five 'years *Indulgence* to thoſe who 'doe but kiſſe it. And at laſt, *Cle-* '*ment* the ſeventh by a priviledge 'firſt given to one Order (which 'ſince is communicated to our 'Order, as the priviledge of all 'other Orders are) gave to any 'who ſhould but viſit a place be- 'longing to them, or any other 'place if he could not come thi- 'ther, or if he could come to no

ſuch

'ſuch place, yet if he had but a 'deſire to it, *All Indulgences 'which had been granted, or here-'after ſhould be granted in the uni-'verſal world.* And though it be 'true, that if in any of theſe Indul-'gences a certain ſum of money 'were limited to be given (as for 'the moſt part it is) a poor man 'who could not give that money 'though he were never ſo con-'trite for his ſinnes, could have 'no benefit thereby: and though '*Gerſon* durſt call thoſe *Indulgen-'ces fooliſh and ſuperſtitious*, which 'gave twenty thouſand yeares 'pardon for rehearſing one pray-'er, yet they doe abundantly te-'ſtifie the Popes liberall diſpoſi-'tion, and that he is not ſo co-'vetous in reſerving ſinnes to 'himſelfe; but if perchance once 'in an hundred years, ſome one of 'the ſcum of the people be put to 'death for *Sodomy*; and that not 'ſo much for the offence, as for 'uſurping the right of the *Eccle-'ſiaſtick* Princes, we muſt not 'much lament nor grudge at that,

'since it is onely done to discon-
'tinue and interrupt a prescripti-
'on, to gain which Title the *Lai-*
'*ty* hath ever been very forward
'against the *Clergie*: for even in
'this kind of his delicacies, the
'*Pope* is not so reserved and co-
'vetous, but that he allowes a tast
'thereof to his *Cardinals*, whom
'whom you once called *Carpidi-*
'*neros* (by an elegancie proper
'onely to your *Secretaries* the
'*Monkes*) in an *Epistle* which
'you writ to one of that Col-
'ledge: for since the Cardinals
'are so compacted into the Pope,
'and so made his own body, *That*
'*it is not lawfull for them without*
'*licence first obtained from him, to*
'*be let blood in a Fever*, what may
'be denied unto them? or what
'kind of sin is likely to bee left
'out of their glorious privileg-
'ges. which are at least two hun-
'dred? *Which Order the Pope can*
'*no more remove out of the Eccle-*
'*siasticke Hirarchy, then he can Bi-*
'*shops; both because Cardinals*
'*were instituted by God, and be-*
*cause*

Money-takers.

*Theod. Niem. nemus unio Tract 6. c. 29.*

*Rod: Cupers de Eccles: univers: fol. 4.*

*Azor: par: 2. l. 4. c: 1. Mosconius de Maj. Eccl. Mil: c: 5. ibid: Idem c: 6.*

'cauſe the *Apoſtles themſelves were Cardinalls before they were Biſhops.* Whom alſo in their creation he ſtiles his *brothers, & Princes of the world, and co-judges of the whole earth*, and to perfect all, *That there are ſo many Kings as there are Cardinals.* O feareſull body; and as in many other things, ſo in this eſpecially monſtrous, that they are not able to propagate their ſpecies: *For all the Cardinals in a vacancy are not able to make one Cardinal more.* To theſe men certainely the Pope doth no more grudge the plurality of ſins, then hee doth of Benefices. And he hath been content, that even *Borgia* ſhould enjoy this dignity, if he hath heaped up by his ingenius wickedneſſe, more ſorts of ſins in one Act, then (as far as I know) as any the *Popes* themſelvs have attempted: For he did not only give the full rein to his licentiouſneſſe, but raging with a ſecond ambition, he would alſo change the ſex. Therein alſo

*Scappus de Jure non ſcrip: l:1. c:25.*

*Azor: ubi ſupra.*

'his ſtomack was not towardes
'young, beardleſſe boyes, nor
'ſuch green fruit: for he did not
'thinke, that he went farr enough
'from the right Sex, except he
'had a manly, a reverend, and a
'bearded *Venus*. Neither ſtaied
'he there; but his witty luſt pro-
'ceeded further: yet he ſolicited
'not the *Minions* of the *Popes*,
'but ſtriving to equall the licen-
'cioufneſſe of *Sodomites* which
'would have had the *Angels*; to
'come as neer them as he could,
'he tooke a *Cleargy-man*, one
'of the portion and lot of the
'*Lord*; and ſo made the maker
'of *God*, a *Prieſt* ſubject to his
'luſt; nor did he ſeek him out in
'a Cloyſter, or Quire; but that
'his *Venus* might be the more
'monſtrous, he would have her in
'a *Mitre*. And yet his prodigi-
'ous luſt was not at the height;
'as much as he could he added:
'and having found a *Man*, a *Cler-*
'*gy man*, a *Biſhop*, he did not ſol-
'licite him with entreaties, and
'rewards, but raviſhed him by
force.

'force. Since then the *Popes* 'doe out of the fulneſſe of their 'power, come to thoſe kindes of 'ſinn, which have neither *Exam-* 'ple nor *Name*, inſomuch that 'Pope *Paulus Venetus* which uſed 'to paint himſelfe, and deſired to 'ſeem a woman, was called the 'Goddeſſe *Cibele*, which was not 'without miſterie, ſince, proſti- 'tute boyes are ſacred to that 'Goddeſſe) and ſince they doe not 'grant ordinarily that liberty of 'practiſing ſinnes, till they have 'uſed their own right and privi- 'ledge of *Prevention* and *Antici-* 'pation; This pratling fellow 'Machiavel, doth but treache- 'rouſly, and diſhoneſtly preva- 'ricate, and betray the cauſe, if he 'thinke he hath done enough for 'the dignity of the *Popes*, when 'he hath affoorded to them, ſins 'common to all the world. The 'transferring of Empires, the ru- 'ine of Kingdomes, the Excom- 'munications, and depoſitions of 'Kings, and devaſtations by fire 'and ſword, ſhould have been

*Plat: in vit: Adr. I.*

'produced as their marks & cha-
'racters: for though the exam-
'ples of the *Popes* transferring
'the *Empire*, which our men ſo
'much ſtand upon, be not indeed
'true, nor that the ancient *Popes*
'practiſed any ſuch thing; yet
'ſince the States-men of our *Or-*
'*der*, wiſer then the reſt have
'found how much this *Temporall*
'*juriſdiction* over *Princes*, con-
'duces to the growth of the
'Church, they have perſwaded
'the *Popes*, that this is not onely
'lawfull for them, but often pra-
'ctiſed heretofore: And there-
*Apologia pro Garnete.* 'fore they provide that the *Ca-*
'*nons* and *Hiſtories* be detor-
'ted to that opinion: for
'though one of our *Order* doe
'weaken that famous *Canon*,
'*Nos Sanctorum*, which was
'uſed ſtill to be produced for
'this doctrin, yet he did it then
'when the *King of Great Bri-*
'*tain* was to be mollified and
'ſweetned towards us, and the
'Laws to be mitigated, and when
'himſelf had put on the name

*En-*

'*Eudæmon.* But let him return
'to his true ſtate, and profeſs
'himſelf a *Cacodæmon*, and he
'will be of our opinion. In which
'reſpect alſo we may pardon
'our *Cudſemius* his raſhneſs,
'when he denies the *Engliſh Na-*
'*tion to be heretiques, becauſe they*
'*remain in a perpetual ſucceſſion*
'*of Biſhops*: For herein theſe
'men have thought it fit to fol-
'low in their practiſe, that *tranſ-*
'*lation* which reads the words of
'*Paul*; *Serve the time*, and not
'that which ſays; *Serve the Lord.*
'As for the injury which this
'petty companion hath offered
'to our *Order*, ſince in our wrongs
'both yours and the *Popes* Ma-
'jeſty is wounded, ſince to us as
'to your *Dictators*, both you
'have given that large and anti-
'ent Commiſſion, *that we ſhould*
'*take care that the ſtate take no*
'*harm*, we cannot doubt of our
'revenge: yet this above all the
'reſt, doth eſpecially vex me, that
'that when he cals me *Prelate*
'and *Biſhop* (names which we ſo

*De deſperata Calv: cauſa, c. 11*

*Rom:* 12. 11

'much abhor and deteſt) I know
'well that out of his inward ma-
'lignity he hath a relation to
'*Bellarmines*, and *Tolets* Sacrile-
'gious Vow-breaking ambitions,
'by which they imbraced the
'*Cardinalſhip*, and other Church
'dignities: but herein this poor
'fellow unacquainted with our
'affairs, is deceived, being igno-
'rant that theſe men by this act
'of being thus incorporated into
'the Pope, are ſo much the near-
'er to their *Center* and final hap-
'pineſs, this chamber of *Lucifer*,
'and that by the breach of a vow
'which themſelves thought juſt,
'they have got a new title there-
'unto: for the *Cardinalſhip* is
'our *Martyrdom*: and though
'not many of our *Order* have
'had that ſtrength that they have
'been ſuch *Martyrs*, and that
'the Popes themſelves have been
'pleaſed to transfer this perſecuti-
'on into the other *Orders*, who
'have had more *Cardinals* than
'we; yet without doubt for ſuch
'of ours which have had ſo much
courage,

'courage, new Crowns, and new 'Garlands, appropriate to our 'Martyrs, are prepared for 'them in this their *Heaven*; be-'cauſe being inabled by greater 'means they are fitter for grea-'ter miſchiefs. We therefore 'lament the weakneſs of our *Lay-'nez* and our *Borgia*, who refu-'ſed the *Cardinalſhip* offered by 'Paulus 4. and Julius 3. for in 'this place and this meeting it is 'not unfit to ſay they did ſo, e-'ven amongſt the antient *Romans* 'when they ſacrificed to you 'thoſe ſacrifices which offerd a-'ny reſiſtance, were ever reputed 'unaccepted: and therefore our 'Bellarmine deſerves much praiſe, 'who finding a new *Genius* and 'courage in his new *Cardinalſhip*, 'ſet out his Retractions and cor-'rected all thoſe places in his 'Works, which might any way 'be interpreted in the favour of 'Princes. But let us paſs over 'all theſe things; for we under-'ſtand one another well enough: 'and let us more particularly conſider.

*Ribadineyra Catal: fol: 60 & 100.*

*Briſſon de formul: l: 1*

'consider those things which this 'man who pretends to exceed all 'ancient and Modern *Statesmen*, 'boasts to have been done by 'him. Though truely no man 'will easily believe, that he hath 'gone far in any thing which did 'so tire at the beginning or mid-'way, that having seen the *Pope* 'and known him, yet could 'never come to the knowledge of 'the *Devil*. I know what his 'excuse and escape will be; that 'things must not be extended in-'finitely; that we must consist 'and arrest somewhere, and that 'more means and instruments 'ought not to be admitted where 'the matter may be dispatched 'by fewer. When therefore he 'was sure that the *Bishop* of *Rome* 'was the cause of all mischief, 'and the first mover thereof, he 'chose rather to settle and deter-'mine in him, than by acknow-'ledging a *Devil* to induce a new 'tyranny, and to be driven to 'confess that the *Pope* had usur-'ped upon the *Devils* right, which

opinion

'opinion if any man be pleaſed to
'maintain, we do not forbid
'him: but yet it muſt be an ar-
'gument to us of no very nimble
'wit, if a man do ſo admire the
'*Pope* that he leave out the *Devil*,
'and ſo worſhip the Image, with-
'out relation to the *Prototype* and
'firſt pattern. But beſides this,
'how idle and how very nothings
'they are which he hath ſhoveld
'together in his books, this makes
'it manifeſt that ſome of every
'*Religion* and of every profeſſi-
'on have riſen up againſt him,
'and no man attempted to de-
'fend him: neither do I ſay this
'becauſe I think his doctrin the
'worſe for that, but it is there-
'fore the leſs artificially carried,
'and the leſs able to work thoſe
'ends to which it is directed. For
'our part we have not proceeded
'ſo. For we have diſhed and
'dreſſed our precepts in theſe af-
'fairs with ſuch cunning, that
'when our own men produce
'them to enſnare and eſtabliſh
'our pupils, then we put upon
them

'them the majesty and reverence
'of the *Doctrin of the Church* and
'of the *common opinions*: But
'when our adversaries alledge
'them either to cast envy upon
'us, or to deterr the weaker sort;
'then they are content with a
'lower room, and vouchsafe to
'step aside into the rank of *privat*
'*opinions*. And the *Canons* them-
'selves are with us sometime
'glorious in their mitres and pon-
'tifical habits and sound nothing
'but meer *Divine resolutions* out
'of the Chair it self, and so have
'the force of *Oracles*, sometimes
'we say they are ragged and
'lame, and do but whisper with
'a doubtfull and uncertain mur-
'mure, a hollow cloystral, or an
'eremiticall voice, and so have
'no more authority than those
'poor men which writ them:
'sometimes we say they were
'but rashly throwne into the peo-
'ples ears out of Pulpits in the
'Homilies of fathers; some-
'times that they were derived out
'of such *Councels* as suffered *a-*
*bortion*,

'*bortion*, and were delivered of
'their children, which are their
'*Canons* before inanimation,
'which is the Popes aſſent;
'or out of ſuch *Councels* as
'are now diſcontinued and dead
'(howſoever they remained long
'time in uſe, and lively and in
'good ſtate of health) and ther-
'fore cannot be thought fit to be
'uſed now, or applyed in civil
'buſineſſes; ſometimes we ſay
'the Popes voice is in them all
'by his approbation; ſometimes
'that only the voice of thoſe au-
'thors from whom they are ta-
'ken ſpeaks in them. And ac-
'cordingly we deliver divers and
'various *Philoſyphy* upon our
'*Gratian* who compiled them;
'ſometimes we allow him the ho-
'nour and dignity of *Diamonds*
'and the nobler ſort of ſtones,
'which have both their clearneſs
'and their firmneſs from this,
'for that they are compacted of
'leſs parts and atomes then o-
'thers are: and ſo is *Gratian*;
'whom for the ſame cauſe, ſome-
times

'times we account but a hill of
'many ſands caſt together, and
'very unfit to receive any foun-
'dation. I muſt confeſs that
'the *Fathers* of our *Order*, out of
'a youthful fiercenes which made
'them dare and undertake any
'thing (for our *Order* was ſcarce
'at years at that time) did amiſs
'in inducing the *Councel* of
'*Trent* to eſtabliſh certain *Rules*
'and *Definitions* from which it
'might not be lawfull to depart:
'for indeed there is no remedy
'but that ſometimes we muſt de-
'part from them: nor can it be
vid. Bimii 'diſſembled that both the wri-
'ters of our *Order*, and the *Do-*
'*minicans* have departed from
'them in that great war and *Tra-*
'*gedy* lately raiſed at *Rome* about
'*Grace* and *Freewill*. For it is not
'our purpoſe that the writings of
'our men ſhould be ſo ratified
'that they may not be changed,
'ſo that they be of our *Order*
'which change them: ſo by the
Apol. 1. Garnet C. 3. 'ſame liberty which *Damon Jo-*
'*annes* hath taken in delivering

the

'the King of *Britain* from the
'danger of *Depoſition*; (*becauſe as*
'*yet no ſentence is given againſt*
'*him*) and alſo from many other
'*Canons* which others think may
'juſtly be diſcharged againſt him,
'it will be as lawfull for us, when
'that *Kingdom* ſhall be enough
'ſtupified with this our *Opium* to
'reſtore theſe *Canons* to their
'former vigour, and to awake
'that ſtate out of her *Lethargy*,
'either with her own heat, in-
'teſtine war, or by ſome *Medi-*
'*cine* drawn from other places:
'for *Princes* have all their ſecu-
'rities from our indulgence, and
'from the ſlack and gentle inter-
'pretation of the *Canons*: they
'are but priviledges which ſince
'they are derived, and receive
'life from us, they may be by us
'diminiſhed, revoked and annul-
'led: for as it was lawfull for
'*Mariana* to depart from the
'doctrin of the *Councel* of *Con-*
'*ſtance*, ſo it was lawfull for *Cot-*
'*ton* to depart from *Mariana*,
'which notwithſtanding, we
would

'would have only lawfull for our
'*Order* to whom it is given to
'know times and ſecrets of ſtate:
'for we ſee the *Sorboniſts* them-
'ſelves (which may ſeem to have
'an *Ariſtocratical papacy* a-
'mongſt themſelves) though they
'laboured to deſtroy the doctrin
'of *Mariana*, did yet wiſely for-
'bear to name him or any other
'*Jeſuit*, which was a modeſty
'that I did not hope for at their
'hands; ſince before I died they
'made one *Decree* againſt me:
'but yet therein I think ſome-
'what may be attributed to my
'patience and providence; who
'knowing their ſtrength and our
'own infancy, forbad all of my
'*Order* to make any anſwer to
'that *Decree* of theirs: neither
'were we ſo *Herculean* as to of-
'fer to ſtrangle Serpents in our
'cradle. But yet ſince after that
'time they have been often pro-
'voked by our men: (for I gave
'not ſo Iron a *Rule* and *Precepts*
'to my *Diſciple* as *Francis* did to
'his, who would not have his

*Gretzer: Examen: ſpeculi fol:* 139.

Rule

'Rule applyed to times & to new
'occaſions) certainly they might
'have bin excuſed if they had bin
'at this time ſharper againſt us.
'And if the *Parliament* of *Paris*
'thought it not fit to carry the
'matter ſo modeſtly in their *Ar-*
'*reſt* againſt *Mariana*, but made
'both the *Book* and the *Doctrin*,
'and the *Man* infamous: what
'ſhould we ſay more of it, but
'that it is a *Gyant* and a wilde
'beaſt which our men could ne-
'ver tame, for ſtill it cries and
'howles, *The Pope is bound*
'*to proceed lawfully and Canoni-*
'*cally*: and this they maliciouſly
'interpret of their own Laws, and
'of ancient *Canons*, which they
'hope to bring in to uſe again, by
'an inſenſible way of *Arreſt* and
'*Sentences* in that *Court*. This
'then is the point of which we
'accuſe *Machiavell*, that he car-
'ried not his Myne ſo ſafely but
'that the enemie perceived it ſtill.
'But we who have received the
'*Church* to be as a ſhip, do free-
'ly ſail in the deep ſea; we have
an

L'eſchuſ-
fier, f:25.
Id:fol:32.

'an *Ancor*, but we have not caſt
'it yet, but keep it ever in
'our power to caſt it and
'weigh it at our pleaſure. And
'we know well enough that as to
'ſailing ſhips, ſo to our ſailing
'Church, all rocks, all promon-
'tories, all firm and faſt places
'are dangerous, and threaten
'ſhipwrack, and therefore to be
'avoided; and liberty and ſea-
'room to be affected; yet I do
'not obſtinately ſay that there is
'nothing in *Machiavels Com-*
'*mentary* which may be of uſe to
'this Church. Certainly there
'is very much; but we are not
'men of that poverty that we
'need beg from others, nor dig-
'nifie thoſe things with our
'praiſes which proceed not from
'our ſelves. The Senate of
'*Rome* gave us heretofore a no-
'ble example of this temperance
'and abſtinence, which therefore
'refuſed to place *Chriſt* amongſt
'their *gods*, becauſe the matter
'was propoſed by the *Emperor*,
'and begun not in themſelves.

As

'As for that Particular wherein 'Machiavel uſeth eſpecially to 'glory; which is that he brought 'in the liberty of diſſembling 'and lying, it hath neither foun-'dation nor colour: For not on-'ly *Plato* and other faſhioners of 'Commonwealths, allowed the li-'berty of lying to Magiſtrates 'and to Phyſitians; but we alſo 'conſidering the Fathers of the 'Church, *Origen*, *Chryſoſtome*, 'Hierome, have not only found 'that Doctrin in them, but we 'have alſo delivered them from al 'imputation and reprehenſion by 'this evaſion, *That it was lawfull 'for them to maintain that opinion 'till ſome definition of the Church 'had eſtabliſhed the contrary*: 'Which certainly (though this 'ſhould not be ſo openly ſpoken 'of) as yet was never done. But 'yet we have departed from this 'doctrin of free lying, though it 'were received in practice, excuſed 'by the Fathers, ſtrengthened by 'examples of Prophets and An-'gels in the Scriptures, and ſo al-moſt

*Obſervat: in Caſſianum, fol: 736. ex collat: 19.*

'moſt eſtabliſhed by the Law of
'*Nations* and *Nature*; only for
'this reaſon, becauſe we were
'not the firſt *Authors* of it. But
'we have ſupplied this loſs with
'another doctrin leſs ſuſpicious;
'and yet of as much uſe for our
'Church; which is *Mentall reſer-*
'*vation*, and *Mixt propoſitions*.
'The liberty therefore of lying
'is neither new nor ſafe, as almoſt
'all *Machiavels* precepts are ſo
'ſtale and obſolete, that our *Se-*
'*rarius* uſing I muſt confeſs, his
*Trihares lib: 2. c: 4.* 'Jeſuiticall liberty of wilde anti-
'cipation, did not doubt to call
'*Herod* who lived ſo long before
'*Machiavel*, a *Machiavelian*.
'But that at one blow we may
'cut off all his reaſons and all his
'hopes, this I affirm, this I pro-
'nounce, That all his books and
'all his deeds tend only to this,
'that thereby a way may be pre-
'pared to the ruine and deſtructi-
'on of that part of this kingdom
'which is eſtabliſhed at *Rome*:
'for what elſe doth he endeavor
'or go about, but to change the
form

'forme of Common-wealth,
'and ſo to deprive the people
'(who are a ſoft, a liquid, and
'ductile mettall, and apter for
'our impreſſions) of all their
'liberty, and having ſo deſtroy-
'ed all civility and re-publick,
'to reduce all States to Monar-
'chies; a name which in ſecular
'States, we doe ſo much abhor,
'(I cannot ſay it without teares)
'but I muſt ſay it, that not any
'one Monarch is to be found,
'which either hath not with-
'drawn himſelfe wholly from our
'kingdome, or wounded and en-
'damaged in ſom weighty point;
'hereupon our *Cotton* confeſſeth,
'that the authority of the Pope is
'incomparably leſſe then it was,
'and that now the *Chriſtian*
'*Church*, (which can agree to
'none but the *Romans*) is but a
'diminutive. And hereupon al-
'ſo it is, that the Cardinalls, who
'were wont to meet oftener,
'meet now but once in a week,
'becauſe the buſineſſes of the
'*Court* of *Rome* grow fewer. To

*De la meſſe, fol: 358.*

*Synta. Tholoſ: lib 15. c:4. v:7.*

for-

‘forbeare therefore mentioning ‘of the Kings of *Britain* & *Den-* ‘*marke*, and the other Monarchs ‘of the firſt ſort, which have ut- ‘terly caſt off *Rome* ; even in ‘*France*, our enemies are ſo much ‘encreaſed that they equall us al- ‘moſt in number : and for their ‘ſtrength, they have this advan- ‘tage above us, that they agree ‘within themſelves and are at u- ‘nity with their neighbour Re- ‘formed *Churches* ; whereas our ‘men which call themſelves *Ca-* ‘*tholick* there, do ſo much differ ‘from the *Roman Catholick*, that ‘they do not only prefer Coun- ‘cels, but even the *King* before ‘the *Pope*, and ever more op- ‘poſe thoſe their two great *Giants* ‘*Gog*, and *Magog*, their Parlia- ‘ment of *Paris*, and their *Col-* ‘*ledge* of *Sorbon*, againſt all our ‘endeavours. Beſides all this, ‘we languiſh alſo miſerably in ‘*Spain*, where *Clergy-men, if they* ‘*break their fealty to their Lord,* ‘*are accuſed of treaſon* ; where ‘*Eccleſiaſticall perſons are ſubject*

‘to

*Scap: de Jure non ſcript: l. 1. c: 6. Ibid: c: 16*

'to secular judgment; and, if they
'be sacrilegious, are burnt by the
'Ordinary Magistrate; which are
'doctrines and practices, contrary
'and dangerous to us. And
'though they will seem to have
'given almost half the Kingdom
'to the Church, and so to have
'divided equally: yet those
'Grants are so infected with
'pensions, and other burdens, by
'which the Kings servants, and
'the younger sorts of great per-
'sons are maintained, that this
'greatness of the Church there, is
'rather a dropsie, then a sound
'state of health established by
'well-concocted nourishment;
'and is rather done to cast an envy
'upon the Church, then to give
'any true majesty to it. And
'even in usurping *Ecclesiasticall*
'*Jurisdiction*; the Kings of *Spain*
'have not only exceeded the Kings
'of *France*, but also of *Britany*;
'*For* (saies *Baronius* of that
'King) *there is now risen up*
'*a new head, a monster and a mon-*
'*der*: He *Excommunicates*, and

Ibid. c. 25

De Regno Sicilia.

'he Absolves;' And he practiseth 'this power even against Bishops, 'and Cardinals. He stops Appeals, and he acknowledges no superiority in the Sea of Rome, but 'only in case of Prevention. And 'therefore, the name Monarch, 'is a hatefull and execrable name 'to us.' Against which, *Baronius* hath thundred with such violence, such fiercnesse, and such [illegible]nesse, that I could hardly, 'add any thing thereunto, if I 'should speak (unspeakable 'Emperor) with thine own 'tongue for he calls it an *Adulterine name*, and a *Tower of Babel*, and threatens destruction 'to that King (though himself 'were his subject) except he forbeare the name. In the mean 'time, he resolves him to be a *Tyrant*, and pronounces him to 'stand yearly excommunicate by 'the *Bulla Cœnæ*. Neither doth 'he offer to defend himselfe with 'any other excuse, when a Cardinall reprehended his fiercenes 'toward the King then this; *An*

'*Imperious*

'Imperious zeale hath no power to 'spare God himselfe.' And yet he confesseth, that this zeale was kindled by the *Popes* speciall command, and by his *Oath* taken, as Cardinall. Neither hath our *Bellarmine* almost any other cause of advancing *Monarchicall* government so much as he doth, then thereby to remoove all Secular men from so great a dignity, and to reserve it only to the *Church*. It was therefore well done of that *Rebullus* (who now begins to be known in this State) when having surfeited with calumnies against the *French* Church and her Ministers, he hath dared of late to draw his Pen, and to joyne battell against a most puissant forrain Prince: he did well (I say) and fitly, when he called *Bellarmine* and *Baronius*, *The Sword and Buckler of the Roman Church*. And I cannot choose but thanke him for affoording the Title of *Sword* to our *Order*; as well, because after so many Expositions of

*Resp. ad Card. Colum.*

*Salmonees.*

'those words, (*Behold, heer are two swords*) which our side hath 'gathered, to establish a tempo-'rall Jurisdiction in the *Pope*, and 'which our Adversaries have re-'mooved, worn out, or scorned, 'this man hath relieved us with a 'new, and may seem to intend by 'the *two swords*, the *Popes Excom-'munications*, and the *Jesuites As-'sassinates*, and *King-killings*; as 'also because he hath reserved to 'our *Order* that soveraigne digni-'ty, that as God himselfe was 'pleased, to defend his Paradice 'with fire and sword, so we stand 'watchfull upon the borders of 'our Church, not only provided, 'as that *Cherubin* was with fire 'and sword, but with the later In-'vention of *Gunpouder*; about the 'first inventour whereof I won-'der, why *Antiquaries* should 'contend, whether it were the 'Devil or a *Fryer*, since that may 'be all one. But as (O unspea-'kable *Emperour*) you have al-'most in all things indeavoured 'to imitate God: so have you 'most throughly performed it in

'us; for when God attempted
'the *Reformation* of his Church,
'it became you also to reforme
'yours. And accordingly by your
'*Capuchins*, you did reform your
'*Franciscans*, which before we
'arose, were your chiefest Labou-
'rers and Workmen: and after,
'you reformed your *Capuchins*,
'by your *Recolets*. And when you
'perceived that in the Church
'God, some men proceeded
'so farre in that Reformation,
'that they endeavoured to draw
'out, not onely all the peccant
'and dangerous humours, but
'all her beauty, and exterior
'grace and ornament, and even
'her vitall spirits with her cor-
'rupt blood, and so induce a
'leanesse and ill-favouredneſse
'upon her, and thought to cure a
'rigid coldnes with a Fever; you
'also were pleased to follow that
'example, and so in us did reform
'and awaken to higher enter-
'prises the dispositions as well of
'the *Circumcellions* as of the *As-*
'*sassins*: for we do not limit our

*Hippocr. l. 4. Aphor. 57.*

'selves in that low degree of the *Circumcellions*, when we urge and provoke others to put us to death; not of the *Assassins*, which were hired to kill some Kings which passed through their quarter: so we exceed them both, because we do these things voluntarily for nothing, and every where. And as we will be exceeded by none in the thing it selfe: so to such things as may seem mysticall and significant, we oppose mysticall things. And so lest that *Canon*; *That no Clergy-man should wear a knife with a point*, might seem to concern us, by some prophetick relation, we in our *Rules* have opposed this precept, *That one knife be often whetted*, and so kept in an apt readiness for all uses: for our divination lies in the contemplation of entrails; in which Art we are thus much more subtile then those amongst the old *Romans*, that we consider not the entrails of *Beasts*, but the entrails of *Soules*, in confessions,

*Carrauca stat. Synod. N. 41*

*Regul. Iesuit. cap. præfect. Refector.*

festicus, and the *Entrails* of *Priests* in treasons, whose hearts we dare not believe to be with perill we see them: let therefore this prating *Sycophant* hold his tongue, and be content that his Book be had in such reputation as the world affords to an *Ephemerides*, or yearly *Almanack*, which being accommodated to certain places and certain times, may be of some short use in some certain place; and let the *Rules* and *Decrees* of his Disciples, like the *Canons* of *Provinciall Councels*, be of force there where they were made: but only ours which pierce and passe through all the world, retain the strength and vigor of *Universall Councels*. Let him enjoy some honorable place amongst the *Gentiles*, but abstain from all of our sides: neither when I say *our side*, doe I onely mean modern men: for in all times in the *Roman* Church there have been *Friers* which have farre exceeded *Machiavel*.

Truly I thought this Oration of *Ignatius* very long: and I began to think of my body which I had so long abandoned, left it should putrifie, or grow mouldy, or be buried; yet I was loath to leave the Stage till I saw the Play ended. And I was in hope that if any such thing should befall my body, the Jesuits, who work *Miracles* so familiarly, and whose reputation I was so carefull of in this matter, would take compassion upon me, and restore me again. But as I had sometimes observed,

*Feathers or strawes swim on the waters face,*
*Brought to the Bridge, where through a narrow place*
*The water passes, thrown back, and delay'd;*
*And having danc'd awhile, and nimbly plaid*
*Upon the watry circles, Then have bin*
*By the streams liquid snares, and jaws suck'd in,*
*And sunk into the womb of that swoln bourn,*

Leave

*Leave the beholder desperate of return:*

So I saw *Machiavel* often put forward, and often thrust back, and at last vanish. And looking earnestly upon *Lucifers* countenance, I perceived him to be affected towards *Ignatius*, as *Princes*, who though they envy and grudge that their great Officers should have such immoderate means to get wealth; yet they dare not complain of it, lest thereby they should make them odious and contemptible to the people: so that *Lucifer* now suffered a new *Hell*: that is, the danger of a *Popular Devil*, vainglorious, and inclined to innovations there. Therefore he determined to withdraw himselfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him, who had deserved so well; neither did he think it safe to stay without, and give him more occasions to amplifie his own worth, and undervalue all them there in publick, and

before so many vulgar *Devils*. But as he rose, a whole Army of souls besieged him. And all which had invented any new thing, even in the smallest matters, thronged about him, and importuned an admission. Even those which had but invented new attire for women, and those whom *Pancirollo* hath recorded in his *Commentaries* for invention of *Porcellan Dishes*, of *Spectacles*, of *Quintans*, of *Stirrups*, and of *Caviare*, thrust themselves into the troop. And of those which pretended that they had *squared the Circle*, the number was infinite. *But Ignatius* scattered all this cloud quickly by commanding, by chiding, by deriding, by force and violence. Amongst the rest, I was sorry to see him use *Peter Aretine* so ill as he did. For though *Ignatius* told him true when he boasted of his licentious pictures, that because he was not much learned, he had left out many things of that kind, with which the ancient Histories and Poems abound:

*De rebus nuper inventis.*

abound: and that therefore *Aretine* had not onely not added any new invention, but had also taken away all courage and spurs from youth, which would rashly trust and rely upon his diligence, and seek no further, and so lose that infinite and pretious treasure of Antiquity. He added moreover, that though *Baderius*, and others of his *Order*, did use to geld *Poets* and other *Authors*: and here I could not chuse but wonder, why they have not gelded their *Vulgar Edition*, which in some places hath such obscene words as the *Hebrew* tongue, which is therfore also called *Holy*, doth so much abhor, that no obscene things can be uttered in it, insomuch that (as one of them very subtilly notes) the Statue of *Venus* is very seldome called by that name in Scripture. for how could it be, the word being not in *Hebrew*? yet (said he) our men doe not geld them to that purpose that the memory thereof should be abolished: but that

*Harlay defence des Jesuit. fol. 12.*

when

when themselves had first tried whether *Tyberius* his *Spintria*, and *Martialis Symphlegma*, and others of that kinde, were not rather *Chymera's*, and speculations of luxuriant wits, then things certain and constant, and such as might be reduced to an Art and method in licentiousnesse; (for Jesuits never content themselves with the *Theory* in any thing, but straight proceed to practice,) they might after communicate them to their own *Disciples* and *Novitiates*: for this Church is fruitful in producing *Sacraments*, and being now loaded with *divine sacraments*, it produces *Morall Sacraments*. In which, as in the Divine, it binds the *Laity* to one *Species*; but they reserve to themselves the divers forms, and the secrets and mysteries in this matter, which they finde in the *Authors* whom they geld. Of which kinde I think they give a little glimmering and intimation, when in the life of their last made *Goddesse*, *Francisca Romana*, they say;

ay, *That the Bed where she lay with her Husband, was a perpetual Martyrdome to her, and a shop of miracles.* But for all this, since *Aretine* was one, who by a long custome of libellous and contumelious speaking against Princes, had got such a habit, that at last he came to diminish and disesteem God himself. I wonder truly, that this *Arch-Jesuite*, though he would not admit him to any eminent place in his *Triumphant Church*, should deny him an office of lower estimation: For truly to my thinking he might have been fit, either to serve *Ignatius*, as *Master of his pleasures*, or *Lucifer* as his *Cryer*: for whatsoever *Lucifer* durst think, this man durst speak. But *Ignatius*, who thought himselfe sufficient for all uses, thrust him away, and when he offered upward, offered his staffe at him: Nor did he use *Christopher Columbus* with any better respect; who having found all ways in the earth and sea open to him, did not

*Valla-der. fol. 24.*

not fear any difficulty in *Hell*, but when he offered to enter *Ignatius* staid him, and said, 'You 'must remember sir, that if this 'kingdom have got any thing by 'the discovery of the *West-Indies*, 'all that must be atributed to 'our *Order*: for if the opinion of 'the *Dominicans* had prevailed, 'That the Inhabitants should be 'reduced only by preaching and 'without violence, certainly their '200000 of men would scarce in 'so many ages have been brought 'to 150 which by our means was 'so soon performed. And if the 'Law made by *Ferdinando* only 'against *Canibals*; That all which 'would not be *Christians* should be 'bondslaves, had not been extended into other Provinces, we 'should have lacked men to dig 'us out that benefit which their 'Countreys afford. Except we 'when we took away their old 'Idolatry, had recompenced 'them with a new one of ours, 'except we had obtruded to those 'ignorant and barbarous people,

*Matalius Metellus, præfat. in Osorium.*

sometimes

sometimes natural things, sometimes artificial, and counterfeit in stead of miracles, and except we had been always ready to convey and to apply this Medicine made of this precious *American* dung unto the Princes of *Europe*, and their *Lords* and *Counsellours*, the profit by the only discovery of these places (which must of necessity be referred to fortune), would have been very little; yet I praise your perseverance and your patience; which (since that seems to be your principal vertue) you shall have good occasion to exercise here, when you remain in a lower and remoter place, then you think belongs to your merits. But although *Lucifer* being put into a heat, and almost smothered with this troop and deluge of pretenders, seemed to have admitted *Ignatius* as his *Lieutenant*, or *Legat à latere*, and trusted him with an absolute power of doing what he would, yet he quickly spied his own error,

ror and danger thereby. He began to remember how forcibly they use to urge the *Canon Alius*; by which the King of *France* is said to have been deposed, not for his wickedness, but for his infirmity and unfitness to govern: and that Kings do forfeit their dignity if they give themselves to other matters, and leave the government of the State to their Officers. Therefore *Lucifer* thought it time for him to enter into the business, lest at last *Ignatius* should prescribe therein; by which title of prescription he well knew, how much the Church of *Rome* doth advance and defend itself against other Princes. And though he seemed very thankfull to *Ignatius* for his delivery from this importunate company, yet when he perceived that his purpose was to keep all others out, he thought the case needed greater consideration. For though he had a confidence in his own *Patriarks*, which had long before possest that place, and in whose compa-

*Paris de puteo, de syndicat. de excess. regn.*

*Sophronius cap. 45. Consuevet at.*

ny

ny (as an *Abbot* said to the *Devil*, who after long intermission, now tempted him) *he was grown old*, and doubted not but that they would defend their right, and oppose themselvs against any innovation which *Ignatius* should practise, yet if none but he in a whole age should be brought in, he was afraid that this singularity would both increase his courage and spirit, and their reverence and respect towards him. Casting therefore his eyes into every corner, at last a great way off he spied *Philip Nerius*: who acknowledging in his own particular no especial merit towards this kingdom, forbore to press nearer the gate, but *Lucifer* called to his remembrance, that *Nerius* and all that *Order*, of which he was the *Author*, which is called *Congregatio Oratorii*, were erected, advanced, and dignified by the *Pope*, principally to this end, that by their incessant Sermons to the people, of the lives of Saints, and other *Ecclesi-*

*astick*

stick *Antiquities*, they might get a new reputation, and so the torrent and general superstition towards the *Jesuits* might grow a little remisser and luke-warm; for at that time the Pope himself began to be afraid of the Jesuits, for they begun to publish their *Paradox of Confession and absolution to be given by letters and Messengers*, and by that means to draw the secrets of all Princes only to themselves: And they had tryed and solicited a great *Monarch* who hath many designes upon *Italy* against the Pope and delivered to that Prince divers Articles for the reforming of him. Now the *Pope* and *Lucifer* love ever to follow one anothers example: And therefore that which the one had done in the middle world, the other attempted in the lower. Hereupon he called for *Philip Nerius*, and gave him many evidences of a good inclination towards him. But *Nerius* was too stupid to interpret them aright. Yet *Ignatius*

*tius* spied them, and before *Lucifer* should declare himself any further, or proceed too farr herein, lest after he were far engaged, there should be no way to avert or withdraw him from his own propositions (for he saw there must be respect had of his honor and constancy) he thought it fittest to oppose now at the beginning. He said therefore, that 'he now perceived that *Lucifer* 'had not been altogether so 'much conversant with *Philip*, as 'with the *Jesuits*, since he knew 'not how much *Philip* had ever 'professed himself an enemy to 'him. (1) For he did not only 'deny all visions and apparitions, (2) and commanded one to spit 'in *Maries* face when she appeared again, because he thought it 'was the *Devil*; (3) And drove 'away another that came to 'tempt a sick man, in the shape 'of a Physician; (4) and was 'hardly drawn to believe any possessings; but (5) when three '*Devils* did meet him in the way, to

(1) *Vita Nerii fol.* 107.
(2) *Fol.* 108.
(3) *Fol.* 212.
(4) *Fol.* 229.
(5) *Fol.* 19.

'to affright him, he neither 'thought them worthy of any 'Execration, nor so much as the 'signe of the Crosse, but meerly 'went by them, as though he 'scorn'd to look at them, and so 'despighted them with that neg-'ligence. It may be that he hath 'drawn others into Religion, but 'himself remained then in the 'Laity; in so much as I remem-'ber, that (6) I used to call him 'The Saints bell, that hangs with-'out, and calls others into the 'Church. (7) Neither do they 'which follow this Order, bind 'themselves with any vow or 'oath. Neither do I know any 'thing for which this (8) king-'dom is beholding to him, but 'that he moved *Baronius* to 'write his Annals.

(6) Fol. 6.
(7) Fol. 13.
(8) Fol. 63.

To all this *Nerius* said no-thing, as though it had been spo-ken of some body else. Without doubt, either he never knew, or had forgot that he had done those things which they write of him. But *Lucifer* himself took the

the boldneſs (having with ſome difficulty got *Ignatius* leave) to take *Nerius* his part; and proceeded ſo far, that he adventured to ſay, 'That *Baronius*, *Bozius* 'and others, which proceeded 'out of the *Hive* of *Nerius*, had 'uſed a more free, open, and 'hard faſhion againſt *Princes*, 'and better provided for the '*Popes direct juriſdiction* upon all 'kingdoms, and more ſtoutly de-'fended it than they, which un-'dertaking the cauſe more trem-'blingly, then becomes the Ma-'jeſtie of ſo great a buſineſs, ad-'hered to *Bellarmines* ſect, and 'deviſed ſuch crooked ways, and 'ſuch perplexed intanglings, as 'by reaſon of the various and 'uncertain circumſtances, were 'of no uſe: And that whatſoe-'ver *Nerius* his *Scholiers* had 'performed, muſt be attributed 'to him, as the fruit to the root. *Ignatius* perceiving that *Lucifer* undertook all offices for *Nerius*, and became Judge, Advocate, and Witneſs, purſuing his former reſo-

resolution, determined to interrupt him, left when he had inlarged himself in *Nerins* commendation, he should thereby be bound to a reward. He therefore cryed out, "What hath "*Nerius* done? what hath he or "his followers put in execution? "have they not ever been only "exercised in speculations, and in "preparatory doctrins? Are these "books which are written of the "Jurisdiction of the Pope, to a- "ny better use than Physicians "Lectures of Diseases, and of "Medicines? whilst these Receits "lie hid in Physicians books and "no body goes to the Patient, no "body applyes the Medicines to "the Disease. What good, what "profit comes by all this? what "part, what member of this lan- "guishing body have they un- "dertaken? In what Kingdome "have they corrected these hu- "mours which offend the Pope, "either by their Incision or cau- "terising? what state have they "cut up into an Anatomy? what

Sceliton

Scelton have they provided for the instruction of posterity? Do they hope to cure their diseases by talking and preaching as it were with charms and enchantments? If *Nerius* shall be thought worthy of this honour, and this place, because out of his Schollers writings something may be gleaned, which may be applyed to this purpose, why should we not have *Beza* and *Calvin*, and the rest of that sort here in hell, since in their books there may be some things found which may be belted to this purpose? But since their scope was not to extirpate Monarchies, since they published no such Canons and *Aphorismes* as might be applyed to all cases, and so brought into certain use and consequence, but limited theirs to circumstances which seldome fall out, since they delivered nothing dangerous to Princes, but where in their opinion, the Soveraignitie resides in the *People*, or in certain

'tain *Ephory*, since they never 'said, that this power to violate 'the person of a Prince, might ei'ther be taken by any private 'man, or committed to him, and 'that therefore none of their Di'ciples hath ever boasted of hay'ing done any thing upon the 'person of his Soveraigne: we 'see that this place hath ever been 'shut against them: there have 'bin some few of them (though 'I can scarce afford those men the 'honour to number them with '*Knox* and *Goodman*, and *Bucha*'*nan*) which following our ex'amples, have troubled the peace 'of some States, and been injuri'ous to some Princes, and have 'been admitted to some place 'in this Kingdome; but since 'they have performed nothing 'with their hands nor can excuse 'themselves by saying, they were 'not able: (for wherein was '*Clement*, or *Ravillac* more a'ble than they, or what is not 'he able to do in the middest 'of an Army, who despiseth 'his

‘his own life? they ſcarce e-
‘ver aſpire, or offer at this ſe-
‘cret and ſacred *Chamber*. *Lu-*
‘*cifer* had a purpoſe to have re-
‘plied to this; That perchance
‘all their hands which had bin
‘imbrued in the bowells of Prin-
‘ces were not ſo immediatly ar-
‘med by the *Jeſuites*, as that they
‘were ever preſent at all conſul-
tations and reſolutions: (and
‘yet he meant to ſay this, not as
‘ſworn witneſſe, but as *Lucifer*
‘himſelfe, and the father of lies,
‘in which capacitie he might ſay
‘any thing.) But that it was e-
‘nough that Confeſſors doe ſo
‘poſſeſſe them with that doctrine
‘that it is not now propoſed to
‘them as *Phyſick*, but as naturall
‘food, and ordinary diet; and
‘that therfore for the perfor-
‘mance of theſe things, a *Jeſuites*
‘perſon is no more requiſite, then
‘that the heart of a man, becauſe
‘it ſends forth ſpirits into every
‘limbe, ſhould therefore be pre-
‘ſent in every limbe: that when
‘it was in uſe for the *Conſuls* of

*Briſſon de formul. l.1.*

'*Rome* for the the safety of their
'Country and army, to devote
'themselves over to the infernall
'*God*, it was lawfull for them-
'selves to abstain and forbear the
'Act, and they might appoint any
'Souldier for that *Sacrifice*: and
'that so the *Jesuits* for the per-
'formance of their resolutions,
'might stir up any amongst the
'people: (for now they enjoy
'all the privileges of the *Fran-*
'*ciscans*, who say; *That the name*
'*of People, comprehends all which*
'*are not of their Order*;) And
'that if this be granted, *Merlin*
'his Schollers are inferiour to
'none; with whose bookes (if all
'the *Jesuits* should perish) the
'Church might content her selfe,
'and never fear dearth nor leane-
'nesse. This *Lucifer* would have
'spoken; but he thought it bet-
'ter and easier to forbeare: for he
'observed, that *Ignatius* had given
'a sign, and that all his troupes
'which were many, subtile, and bu-
'sie, for up their bristles, grumbled,
'and compacted themselves into

*Reinsulk Manual. Francis-can cap. 9.*

one

one body, gathered, produced, and urged all their evidence, whatſoever they had done, or ſuffered. There the *Engliſh Legion*, which was called *Capeſtrata*, which *Campian* led, and (as I thinke) *Garnet* concluded, was fiercer than all the the reſt. And as though there had been ſuch a ſecond *Martirdome* to have been ſuffered, or as though they might have put off their *Immortallity*, they offered themſelves to any imployment. Therefore *Lucifer* gave *Nerius* a ſecret warning to withdraw himſelf, and ſpoke no more of him; and deſpairing of bringing in an other, began earneſtly to thinke, how he might leave *Ignatius* out. This therefore he ſaid to him: 'I am ſorry 'my *Ignatius*, that I can neither 'find in others, deſerts worthy of 'this place, nor any room in this 'place worthy of your deſerts. If 'I might die, I ſee there would 'be no long ſtriſe for a Succeſſor. 'For if you have not yet done 'that act which I did at firſt in

'*Heaven*, and thereby got this
'Empire, this may excuſe you,
'that no man hath been able to
'tell you what it was: For if any
'of the *Ancients* ſay true when
'they call it *Pride*, or *Licentiouſ-*
'*neſſe*, or *Lying*; or if it be in any
'of the *Caſuiſts*, which profeſſe
'the Art of ſinning, you cannot
'be accuſed of having omitted it.
'But ſince I may neither forſake
'this *kingdome*, nor divide it, this
'only remedy is left: I will write
'to the Biſhop of *Rome*, he ſhall
'call *Galilæo* the *Florentine* to
'him, who by this time hath
'throughly inſtructed himſelfe of
'all the Hills, Woods, and Cities
'in the new world, the *Moone*.
'And ſince he effected ſo much
'with his firſt *Glaſſes*, that he
'ſaw the *Moon* in ſo neer a diſ-
'tance, that he gave himſelfe ſa-
'tisfaction of all, and the leaſt
*Nuncius Sydereus.* 'parts in her, when now being
'grown to more perfection in his
'Art, he ſhall have made new
'*Glaſſes* and they received a hal-
'lowing from the *Pope*, he may
draw

'draw the *Moon*, like a Boat floa-
'ting upon the water, as neer the
'Earth as he will. And thither
'(becauſe they ever claim that
'thoſe imployments of diſcove-
'ry belong to them) ſhall all the
'*Jeſuits* be transferred, and eaſily
'unite and reconcile the *Lunatick*
'*Church* to the *Roman Church*:
'without doubt, after the *Jeſu-*
'*ites* have been there a little
'while, there will ſoon grow na-
'turally a *Hell* in that world alſo:
'over which, you *Ignatius* ſhall
'have dominion, and eſtabliſh
'your kingdom and dwelling
'there. And with the ſame eaſe
'as you paſſe from the earth to
'the *Moon*, you may paſſe from
'the *Moon* to the other *ſtars*;
'which are alſo thought to be
'worlds, and ſo you may beget
'and propagate many *Hels*, and
'enlarge your *Empire*, and come
'neerer unto that high ſeate,
'which I left at firſt. *Ignatius*
had not the patience to ſtay till
*Lucifer* had made an end; but as
ſoon as he ſaw him pauſe, and

take breath, and look, first upon his face, to observe what changes were there, and after to cast his eye to another place in *Hell*, where a great noyse was suddenly rayſed: he apprehended this intermiſſion, and as though *Lucifer* had ended, he ſaid: 'That of 'Lucifers affection to the *Roman* 'Church, and to their *Order*, e-'very day produced new Teſtimo-'nies: and that this laſt was to 'be accounted as one of the grea-'teſt. That he knew well with 'how great devotion the Biſhop 'of *Rome* did ever embrace and 'execute all councels proceeding 'from him: And that therefore 'he hoped, that he would reſerve 'that imployment for the *Jeſuits* 'and that *Empire* for him their 'founder: and that he beleeved 'the *Pope* had thought of this be-'fore; and at that time when he 'put *Parſons* the *Engliſh Jeſuite* 'in hope of a *Cardinalſhip*, he had 'certainely a reference to this 'place, and to this *Church*: That 'it would fall out ſhortly, that all

'all the dammages, which the 'Roman Church hath lately ſuffe-'red upon the earth, ſhall be re-'compenced only there. And 'that now this refuge was opened 'if ſhe ſhould be reduced into 'greater ſtreights, or if ſhe ſhould 'be utterly exterminated, the 'world would not much lament 'and mourne for it. And for 'the entertainment of the Je-'ſuites there, there can be 'no doubt made at this time, 'when, (although their pro-'feſſion be to enter whether 'Princes will or no) all the Prin-'ces of the World will not only 'graciouſly afford them leave to 'go, but willingly and cheerful-'ly accompany them with Cer-'tificates, and Demiſſory letters. 'nor would they much reſiſt it, 'if the Pope himſelf would 'vouchſafe to go with them, and 'ſo fulfill in ſome ſmall meaſure, 'that Prophecie of his Ger-'ſon, *De Auferibilitate Papæ.* 'Beſides this, a woman governs 'there; of which ſex they have

'ever made their profit, which 'have attempted any *Innovation* 'in religion; with how much 'diligence were the two *Empreſ-* 'ſes, *Pulcheria* and *Eudoxia*, ſo- 'licited by the *Pope* for the eſta- 'bliſhing of *Eaſter*? how ear- 'neſtly did both *Pelagius* and the 'Pope ſtrive by their letters to 'draw the *Empreſs* to their ſide? 'For ſince *Julia* had that honour 'given to her in publique coyns, 'that ſhe was called *the Mother* 'of the Armie, *the Mother of the* 'Gods, *and of the Senate, and the* 'Mother of her Countrey: Why 'may not Women inſtructed by 'us, be called *Mothers of the* 'Church? Why may not we 'relye upon the Wit of Women, 'when once, the Church deliver- 'ed over her ſelf to a Woman- 'Biſhop? and ſince we are re- 'puted ſo fortunate in obtaining 'the favour of Women, *that* 'Women are forbid to come into 'our houſes; and we are forbid, 'to take the charge of any Nunns; 'ſince we have had ſo good ex-

perience

[e] *Rog. Jeſuit. fol.* 73. *Ibid. fol.* 47.

'perience of their favour in all 'the *Indies*, or at leaſt have 'thought it fit, that they which 'have the charge to write our 'anniverſarie letters from thence 'ſhould make that boaſt, and add 'ſomething to the truth, both be-'cauſe the ancient *Heretiques* held 'that courſe in inſinuating their 'opinions, and becauſe they 'which are acquainted with our 'practices, will think any thing 'credible, which is written of us 'in that behalf, why ſhould we 'doubt of our fortune in this 'Queen, which is ſo much ſub-'ject to alterations and paſſions? 'ſhe languiſhes often in the ab-'ſence of the Sun, and often in 'Eclipſes falls into ſwounds, and 'is at the point of death. In theſe 'advantages we muſt play our parts, and put our devices in 'practiſe: for at theſe times any 'thing may be drawn from her. 'Nor muſt we forbear to try what 'verſes and incantations may 'work upon her. For in thoſe 'things which the Poets writ

'though they themſelves did not
'believe them, we have ſince
'found many truths, and many
'deep myſteries: nor can I call
'to minde any woman which ei-
'ther deceived our hope, or eſca-
'ped our cunning, but *Elizabeth*
'of *England*; who might the ra-
'ther be pardoned that, becauſe
'ſhe had put off all affections of
'women. The principal dignity
'of which ſex (which is to be a
'mother) what reaſon had ſhe to
'wiſh or affect, ſince without
'thoſe womaniſh titles, unwor-
'thy of her, of wife and mother,
'ſuch an heir was otherwiſe pro-
'vided for her, as was not fit to
'be kept any longer from the in-
'heritance. But when I, who
'hate them, ſpeak thus much in
'the honour of theſe two Princes,
'I finde my ſelf carried with the
'ſame fury as thoſe beaſts were,
'which our men ſay, did ſome-
'time adore the Hoſt in the Maſs.
'For it is againſt my will, that I
'pay thus much to the *Manes* of
'*Elizabeth*; from ſcorning of

'which

'which word *Manes*, when the 'King of great *Britain* writ it, I 'would our Parſons had forborn, 'ſince one of our own Jeſuits 'uſeth the ſame word, when re-'prehending our adverſaries, he 'ſaies, *That they do inſult upon* 'Garnets Manes. And yet this 'Elizabeth was not free from all 'Innovation; For the ancient 'Religion was ſo much worn out, 'that to reduce that to the for-'mer dignity, and ſo to renew it, 'was a kinde of Innovation: and 'by this way of Innovating ſhe 'ſatisfied the infirmity of her ſex, 'if ſhe ſuffered any: for a little 'Innovation might ſerve her, who 'was but a little, a woman. Nei-'ther dare I ſay that this was pro-'perly an Innovation, leſt there-'by I ſhould confeſs, that *Luther* 'and many others which live in 'baniſhment in *Heaven* far from 'us, might have a title to this 'place, as ſuch Innovators. But 'we cannot doubt, but that this 'Lunatick Queen will be more in-'clinable to our Innovations: for 'our

*Heiſſius ad Aphor Jeſuit. fol.* 135.

'our *Clavius* hath been long fa-
'miliarly converſant with her:
'what ſhe hath done from the
'beginning, what ſhe will do
'hereafter, how ſhe behaves her-
'ſelf toward her neighbour king-
'doms, the reſt of the ſtars, and
'all the planetary, and firmamen-
'tary worlds, with whom ſhe is
'in league and amity, and with
'whom at difference, he is per-
'fectly inſtructed, ſo he have his
'*Ephemerides* about him. But
'*Clavius* is too great a perſonage
'to be beſtowed upon this *luna-*
'*tick Queen*, either as her Coun-
'celler, or (which were more to
'our profit) as her Confeſſor. So
'great a man muſt not be caſt a-
'way upon ſo ſmall a matter. Nor
'have we any other beſides,
'whom upon any occaſion we
'may ſend to the Sun, or to the
'other worlds, beyond the world.
'Therefore we muſt reſerve *Cla-*
'*vius* for greater uſes. Our
'*Herbeſtus*, or *Buſaus*, or *Voellus*
'(and theſe be all which have
'given any proof of their know-
ledge

'ledg in *Mathematicks*, although they be but taſtleſs, and childiſh, may ſerve to obſerve her aſpects and motions, and to make *Catechiſmes* fit for this *lunatick Church:* for though *Garnet* had *Clavius* for his *Maſter*, yet he profited little in the Arts, but being filled with *Bellarmines Dictates*, (who was alſo his *Maſter*) his minde was all upon *Politicks*. When we are eſtabliſhed there, this will add much to our dignity, that in our letters which we ſend down to the earth (except perchance the whole *Roman Church* come up to us into the *Moon*) we may write of what miracles we liſt: which we offered to do out of the *Indies*, and with good ſucceſs, till one of our *Order*, in ſimplicitie, and ingenuity, fitter for a *Chriſtian*, then a Jeſuite, acknowledged and lamented that there were no *miracles* done there. Truly it had been better for us to have ſpit all thoſe five *Brothers*, *Aco-*

*Eudæm. Joan. Apol. pro Garnet. c. 5.*

*Acoſta de procur. Ind. Salu l. 2, c. 9.*

*ſtas*,

'ſtas, out of our *Order*, then that a-
'ny one of them ſhould have vo-
'mited this reproach againſt us. It
'is of ſuch men as theſe in our
'*Order*, that our *Gretzer* ſayes,
*De ſtudiis Jeſuit. abſtruſ. c. 5.* '*There is no body without his Ex-*
'*crements*, becauſe though they
'ſpeak truth, yet they ſpeak it too
'rawly. But as for this contem-
'plation, and the eſtabliſhing of
'that government, (though it be
'a pleaſant conſideration) we
'may neither pamper our ſelves
'longer with it now, nor de-
'tain you longer therein. Let
'your *Greatneſs* write, let the
'*Pope* execute your counſell, let
'the *Moon* approach when you
'2 think fit. In the mean time let
'me uſe this Chamber as a reſting
*Bellar. de Purg. l. 2. c. 8.* 'place. For though Pope *Grego-*
'*rie* were ſtrucken by the Angell
'with a perpetuall pain in his ſto-
'mack and feet, becauſe he com-
'pelled God by his prayers to
'deliver *Trajan* out of *Hell*, and
'transferre him to *Heaven*, and
'therefore God, by the mouth of
'*Gregorie*, took an aſſurance for

all

'all his *Succeſſors*, that they 'ſhould never dare to requeſt the 'like again: yet when the *Pope* 'ſhall call me back from hence, 'he can be in no danger, both be-'cauſe in this contract God can-'not bee preſumed to have 'thought of me, ſince I never 'thought of him, and ſo the 'contract therein voyd; and be-'cauſe the condition is not bro-'ken, if I be not removed into '*Heaven*, but transferred from 'an earthly *Hell* to a *Lunatique* '*Hell*. More then this he could 'not be heard to ſpeak: For that 'noyſe, of which I ſpoke before, 'increaſed exceedingly, and when '*Lucifer* asked the cauſe, it was 'told him, That there was a ſoule 'newly arrived in *Hell*, which 'ſaid, that the *Pope* was at laſt in-'treated to make *Ignatius* a Saint, 'and that he haſtened his Cano-'nization, as thinking it an un-'juſt thing, that when all Artifi-'cers and prophane Butchers had 'particular Saints to invocate, 'onely theſe ſpirituall Butchers,

'and

'and *King-killers*, ſhould have 'none. For when the Jeſuit *Cotton* in thoſe queſtions which by vertue of his inviſible priviledge he had provided for a poſſeſt perſon, amongſt others, dangerous both to *England* and *France*, had inſerted this queſtion: *What ſhall I doe for Ignatius his canonizing?* and found at laſt, that *Philip King of Spain*, and *Henry King of France*, contended by their Ambaſſadors at *Rome*, which of them ſhould have the honour of obtaining his canonizing (for both pretending to be King of *Navarre*, both pretended that this right and honour belonged to him; and ſo both deluded the Jeſuits:) For *D' Alcala* a *Franciſcan*, and *Penafort* a *Jacobite*, were by *Philips* means canonized, and the Jeſuite left out. At laſt he deſpaired of having any aſſiſtance from theſe Princes; nor did he think it convenient that a Jeſuit ſhould be ſo much beholding to a King; ſince *Baronius* was already come to that height

*Pierre Mathieu. l. 1. Nar. 4*

*Litera ejus ad Philip. 3.*

an.1

and conſtancy, that being accuſed of ſom wrongs done to his King, he did not vouchſafe to write in his own excuſe to the King, till the *Conclave* which was then held, was fully ended, leſt (as himſelfe gives the reaſon) if he had then been choſen *Pope*, it ſhould be thought he had been beholden to the King therein. For theſe reaſons therfore they labour the *Pope* themſelves. They confeſs, that if they might chuſe, they had rather he ſhould reſtore them into all which they had loſt in *France* and *Venice*, then that *Ignatius* ſhould be ſent up into *Heaven*; and that the Pope was rather bound to doe ſo, by the Order which God himſelfe ſeems to have obſerved in the *Creation* where he firſt furniſhed the *Earth*, and then the *Heavens*, and confirmed himſelfe to be the *Iſraeiltes God* by this *Argument*, that he had given them the Land of *Canaan* and other temporall bleſſings. But ſince this exceeded the Popes omnipotence in earth,

*Gen.* 2. 4.

*Gen.* 17. 8.

it

it was fit he ſhould try what he could doe in *Heaven*. Now the *Pope* would fain have ſatisfied them with the Title of *Beatus*, which formerly upon the intreaty of the Princes of that *Family* he had afforded to *Aloiſius Gonzaga* of that *Order*. He would alſo have given this Title of *Saint* rather to *Xaverius*, who had the reputation of having done *Miracles*. Indeed he would have done any thing, ſo he might have ſlipped over *Ignatius*. But at laſt he is overcome; and ſo againſt the will of *Heaven*, and of the *Pope*, *Lucifer* himſelfe being not very forward in it, *Ignatius* muſt be thruſt in amongſt the *Saints*. All this Diſcourſe, I, being grown cunninger then that Doctor, *Gabriel Nele* (of whom *Bartolus* ſpeaketh) that by the onely motion of his lips, without any utterance, underſtood all men, perceived and read in every mans countenance there. Theſe things as ſoon as *Lucifer* apprehended them, gave an end to the contention:

*Vita ejus Epiſt. ad Paul. 5.*

*L. 1. de verb oblig.*

tion: For now he thought he might no longer doubt nor dispute of *Ignatius* his admission, who, besides his former pretences, had now gotten a new right and Title to the place by his *Canonization*; and he feared that the *Pope* would take all delay ill at his hands, because *Canonization* is now grown a kind of *Declaration*, by which all men may take knowledge, that such a one to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities and places in *Hell*: For these men ever make as though they would follow *Augustine* in all things, and therfore they provide that that also shall be true which he said in this point, *That the Reliques of many are honoured upon earth, whose souls are tormented in Hell.* Therefore he took *Ignatius* by the hand, and led him to the Gate. In the mean time, I, which doubted of the truth of this Report of his Canonizing, went a little out for further instruction:

for

for I thought it ſcarce credible, that *Paulus Quintus*, who had but lately burdened both the Citie of *Rome*, and the *Church*, with ſo great expences, when he canonized *Franciſca Romana*, would ſo eaſily proceed to canonize *Ignatius* now, when neither any Prince offered to bear the charge, nor ſo much as ſollicited it: for ſo he muſt be forced to waſt both the *Treaſures of the Church* at once. And from *Leo* 3. who 800 years after Chriſt, is the firſt *Pope* which canonized any, I had not obſerved that this had ever been done: Neither doe I think that *Paulus Quintus* was drawn to the canonizing of this woman by any other reſpect, then becauſe that *Rule* which ſhe appointed to her *Order, was dictated and written by S. Paul*: For though *Peter* and *Magdalen*, and others, were preſent at the writing thereof, as witneſſes, yet *Paul* was the *Author* thereof. And ſince St *Pauls* old *Epiſtles* trouble and diſadvantage this Church, they were glad

*Valade. rius fol.* 57.

glad to apprehend any thing of his new writing which might be for them, that ſo this new work of his might bear witneſs of his ſecond converſion to *Papiſtry*, ſince by his firſt converſion to *Chriſtianity*, they got nothing: for to ſay that in this buſineſs *Paulus Quintus could not chuſe but be God*, *God himſelfe* to ſay *that he muſt needs have lived familiarly with the Godhead: and muſt have heard Predeſtination it ſelf whiſpering to him: and muſt have had a place to ſit in Councell with the moſt Divine Trinity*, (all which *Valaderius* ſayes of him, is not neceſſary in this matter, wherein the Popes for the moſt part proceed, as humane affections lead them. But at laſt, after ſome enquiry, I found that a certain idle *Gazettior*, which uſed to ſcrape up newes and rumors at *Rome*, and ſo to make up ſale letters, vainer & falſer then the *Jeſuits letter* of *Japan* and the *Indies*, had brought this newes to *Hell*, and a little Ieſuiticall *Novice*, a credulous ſoul, received

Fol. 5.

received it by his implicit faith, and published it. I laughed at *Lucifers* easinesse to beleeve, and I saw no reason ever after, to accuse him of infidelity. Upon this I came back again, to spy (if the gates were still open) with what affection *Ignatius*, and they who were in ancient possession of that place, behaved themselves towards one another. And I found him yet in the porch, and there beginning a new contension: for having presently cast his eyes to the principal place, next to *Lucifers* owne *Throne*; and finding it possest he stopt *Lucifer*, and asked him who it was that sate there. It was answered that it was *Pope Boniface*: to whom, as to a principal Innovator, for having first challenged the name of *Universal Bishop*, that honour was afforded. Is he an Innovator thundred *Ignatius*? shall I suffer this, when all my disciples have laboured all this while to prove to the world, that all the *Popes* before his time did

use

uſe that name? and that *Gregory* did not reprehend the *Patriarch John* for taking to himſelf an Antichriſtian name, but for uſurping a name which was due to none but the *Pope*. And could it be fit for you, *Lucifer* (who in this were either unmindfull of the *Roman Church*, or elſe too weak and incapable of her ſecrets and myſteries) to give way to any ſentence in *Hell*, which (though it were according to truth) yet differed from the *Jeſuits Oracles?* With this *Ignatius* flyes upwards, and ruſhes upon *Boniface*, and throwes him out of his Seat: and *Lucifer* went up with him as faſt, and gave him aſſiſtance, leſt, if he ſhould forſake him, his own Seat might be indangered. And I returned to my body; which

*As a flower wet with laſt nights*
*dew, and then*
*Warm'd with the new Sun, doth*
*ſhake off agen*
*All drowſineſs, and raiſe his trem-*
*bling Crown,*
*Which crookedly did languiſh, and*
*ſtoop down*

*To*

*To kiſs the earth, and panted now to finde*
*Thoſe beams return'd, which had not long time ſhin'd.*

was with this return of my ſoul ſufficiently refreſhed. And when I had ſeen all this, and conſider'd how fitly and proportionally *Rome* and *Hell* anſwered one another, after I had ſeen a *Jeſuit* turn the *Pope* out of his *Chair* in *Hell*, I ſuſpected that that *Order* would attempt as much at *Rome*.

An

# An Apology for *Jesuits*.

NOw it is time to come to the *Apologie* for *Jesuits*: that is, it is time to leave speaking of them, for he favours them most, which says least of them; Nor can any man, though he had declaimed against them till all the sand of the sea were run through his hour-glass, lack matter to add of their practises. If any man have a minde to add any thing to this *Apologie*, he hath my leave; and I have therefore left room for three or four

lines, which is enough for ſuch a paradox; and more than *Jungius*, *Scribanius*, *Gretzerus*, *Richeomus*, *Cydonius*, and all the reſt which are uſed to *Apologies*, and almoſt tired with a defenſive war, are able to employ, if they will write only *good* things, and *true*, of the *Jeſuits*. Neither can they comfort themſelves with this, That *Cato* was called to his anſwer four and forty times: for he was ſo many times acquitted, which both the *Parliaments* of *England* and *France* deny of the *Jeſuits*. But if any man think this *Apology* too ſhort, he may think the whole book an *Apologie*, by this rule of their own, *That it is their greateſt argument of innocency to be accuſed by us*. At this time, whilſt they are yet ſomewhat able

*Bonar. in Amphith.*

*Spongia pro Jeſuit. contra Equiſt. Pol. fol. 2.*

able to do ſome harm in ſome places, let them make much of this *Apologie.* It will come to paſs ſhortly, when as they have bin diſpoyled and expelled at *Venice*, and ſhaked and fanned in *France*, ſo they will be forſaken of other *Princes*, and then their own weakneſs will be their *Apologie*, and they will grow harmleſs out of neceſſity, and that which *Vegetius* ſaid of Chariots armed with ſithes ond hooks, will be applyed to the Jeſuits, *at firſt they were a terror, and after a ſcorn.*

Lib. 1. c. 14.

*FINIS.*